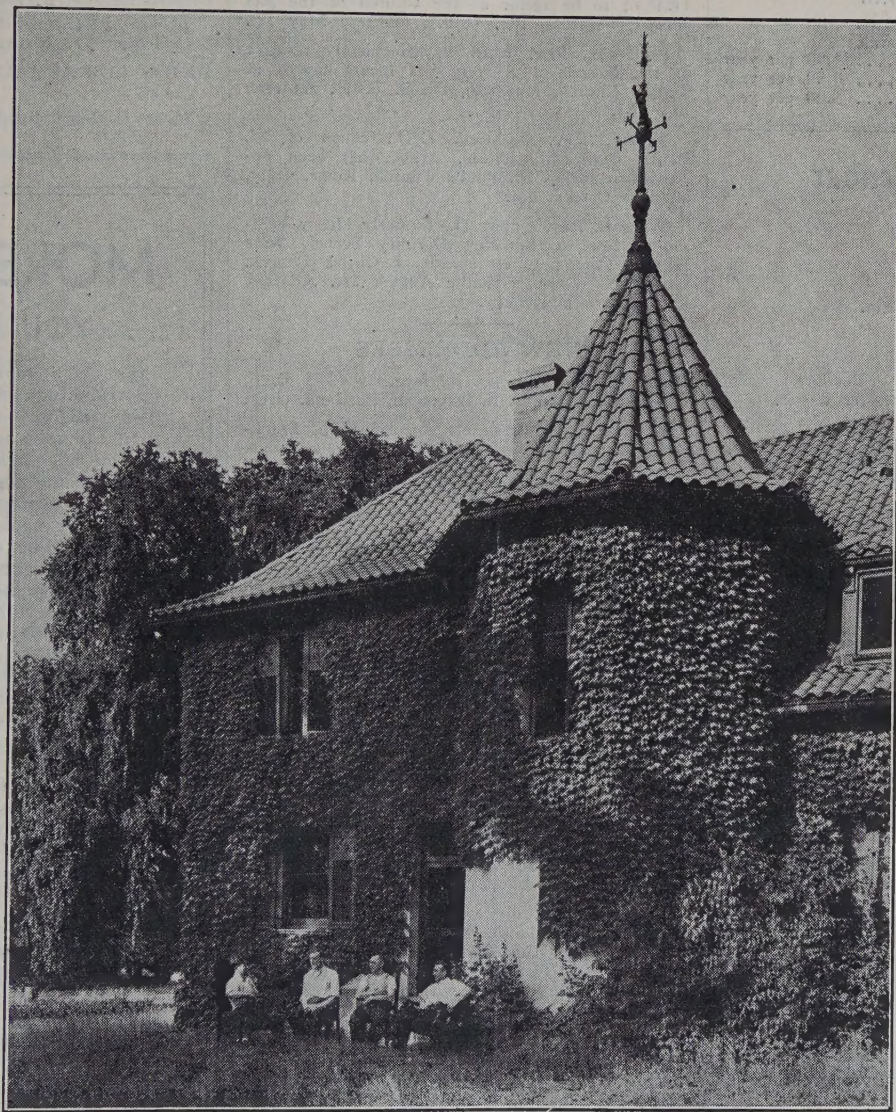


# The Living Church



*Photo by Hiram Myers.*

## AT "WILTWYCK"

The former gardener's house now used as a residence and dormitory for one of the units of unemployed men and boys receiving work, experience, and country care through the efforts of New York's Episcopal City Mission Society.

*(See story on page 833)*



# The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

CLIFFORD P. MOREHOUSE.....Editor  
REV. SMYTHE H. LINDSAY.....Managing Editor  
REV. FRANK GAVIN, Th.D. } ...Associate Editors  
CLINTON ROGERS WOODRUFF }  
ELIZABETH MCCracken }  
REV. WILLIAM H. DUNPHY.....Literary Editor  
REV. GEORGE L. RICHARDSON, D.D. ....Devotional Editor  
ADA LOARING-CLARK .....Woman's Editor



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## Church Calendar



### APRIL

29. Fourth Sunday after Easter.  
30. (Monday.)

### MAY

1. SS. Philip and James. (Tuesday.)  
6. Fifth (Rogation) Sunday after Easter.  
7, 8, 9. Rogation Days.  
10. Ascension Day. (Thursday.)  
13. Sunday after Ascension Day.  
20. Whitsunday. (Pentecost.)  
23, 25, 26. Ember Days.  
27. Trinity Sunday.  
31. (Thursday.)

## KALENDAR OF COMING EVENTS

### MAY

1. Conventions of Albany, Easton, Pennsylvania.  
2. Convocation of Oklahoma; Convention of Northern Indiana.  
2-4. Synod of Province of Pacific, La Jolla, Calif.  
8. Conventions of Alabama, Bethlehem, Delaware, Fond du Lac, Newark, New York, North Carolina, West Missouri.  
8-9. Erie Woman's Auxiliary Convention at Meadville, Pa.  
10. Convention of West Virginia.  
13. Convention of Montana.  
15. Conventions of Connecticut, Erie, Long Island, Maine, New Jersey, Quincy, Rhode Island, Southwestern Virginia, Washington.  
16. Conventions of Erie, East Carolina, Eau Claire, Georgia, New Hampshire, Springfield, Virginia, Western Massachusetts.  
17. Convention of Central New York.  
20-25. Social Work Conference, Kansas City, Mo.  
21. Convention of Western New York.  
22. Convention of Minnesota.  
28. Convention of Rochester.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### MAY

7. St. Mark's, Mendham, N. J.  
8. Trinity, Bridgeport, Conn.  
9. Holy Trinity, Tiverton, R. I.  
10. St. James', Franklin Square, L. I.  
11. Trinity, Brooklyn, N. Y.  
12. St. Luke's, New York City.

## Clerical Changes

### APPOINTMENTS ACCEPTED

BOTKIN, REV. WARREN L., formerly rector of St. James' Church, Texarkana, Texas (Dal.); to be rector of the Church of the Nativity, Greenwood, Miss., effective May 1st. Address, 213 W. Church St.

GRATTON, REV. WALTER J., formerly rector of All Saints' Church, Rosendale, N. Y.; to be chaplain of City Mission Society, New York City. Address, 38 Bleecker St.

HARDMAN, REV. GEORGE D., formerly assistant at the Chapel of the Intercession, Trinity Parish, New York City; to be curate at St. Ann's Church, Brooklyn, N. Y. (L.I.), effective May 1st. Address, 131 Clinton St.

LILLYCROP, REV. WILLIAM A., formerly rector of St. Paul's Church, Greenville, N. C. (E.C.); to be rector of the Church of the Redeemer, Sarasota, Fla. (S.F.), effective May 1st.

PENNEL, REV. JOHN B., canonically resident in the diocese of Spokane; is locum tenens at Trinity Church, Hoquiam, Wash. (Ol.). Address, Box 563.

TYLER, REV. SAMUEL, D.D., canon of St. Paul's Cathedral, Boston, Mass., has been appointed rector of St. Paul's Church, Rome, Italy, effective October 1st.

WILSON, REV. CLYDE D., formerly Henry Watson Fellow of Berkeley Divinity School, New Haven, Conn.; to be curate at Christ Church, Greenwich, Conn., effective August 1st. Address, Christ Church Rectory.

### NEW ADDRESSES

AYRES, REV. RICHARD F., formerly 4353 N. E. Halsey St.; 3926 N. E. Davis St., Portland, Ore.

BELL, REV. H. RUSHTON, formerly 4512 Franklin Blvd.; 11305 Clifton Blvd., Cleveland, Ohio.

DIXON, REV. J. H. SIDNEY, formerly 5014 4th Ave., Brooklyn, N. Y.; P. O. Box 84, Bronxville, N. Y.

DRAKE, REV. E. ADDIS, formerly 9049 S. Bishop St.; 11524 S. Hale Ave., Chicago, Ill.

JOHNSON, REV. EDWIN, retired, formerly 1007 N. Weber Ave.; 1327 N. Weber Ave., Colorado Springs, Colo.

SMYTH, REV. J. P., formerly Bellport, L. I., N. Y.; Sayville, L. I., N. Y.

UPJOHN, REV. DOANE, formerly Route 3, Fond du Lac, Wis.; Route 1, care of Milo Ranch, El Dorado, Wis. Effective May 1st.

### RESIGNATIONS

BAKER, REV. WILLIAM OSBORN, as rector of Christ Church, New Haven, Conn., where he served since 1913; to be retired after 38 years in the ministry. Effective July 1st.

COBB, REV. RODNEY F., as rector of Trinity Church, Rock Island, Ill. (Q.); to spend three months traveling in Europe, sailing on the *Rex*, Italian Line, New York City, April 28th. His address for the summer will be R. 2, Box 54, Grand Rapids, Minn.

MINER, REV. GUY W., as rector of St. Mary's Church, Newton, Lower Falls, Mass.; to be retired, having completed forty years in the ministry, thirty-six of them in Massachusetts. Address, Franklin, Mass.

SEDGWICK, REV. THEODORE, D.D., as rector of St. Paul's Church, Rome, Italy, where he has served since 1930. Effective September 30th.

### ORDINATION

#### DEACON

PUERTO RICO—RAMON QUINONES, DOMINGO VILLAFANE, and LAURO BAUZA were ordained deacons by Bishop Colmore of Puerto Rico, in St. John's Church, San Juan, March 22d. The Rev. Aristides Villafane of St. Luke's Church, San Juan, preached the sermon.

## Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

HARPER & BROS., New York City:

*Can I Know God?* By Frederick B. Fisher. \$1.00.

*The New Vacation Church School.* By W. Dyer Blair. \$1.50.

*St. Mark.* By W. Graham Scroggie. Fifth Book in the Study Hour Series. \$1.25.

*Tales From the Old Testament.* By H. W. Fox. \$1.00.

HARVARD UNIVERSITY PRESS, Cambridge, Mass.:

*The Chances of Surviving Death.* By William Pepperell Montague. \$1.00.

CHARLES SCRIBNER'S SONS, New York City:

*Beyond Fundamentalism and Modernism.* By George W. Richards. \$2.00.

UNION LIBRARY ASSOCIATION, New York City:

*Write It Right.* By Ambrose Bierce. \$1.00.

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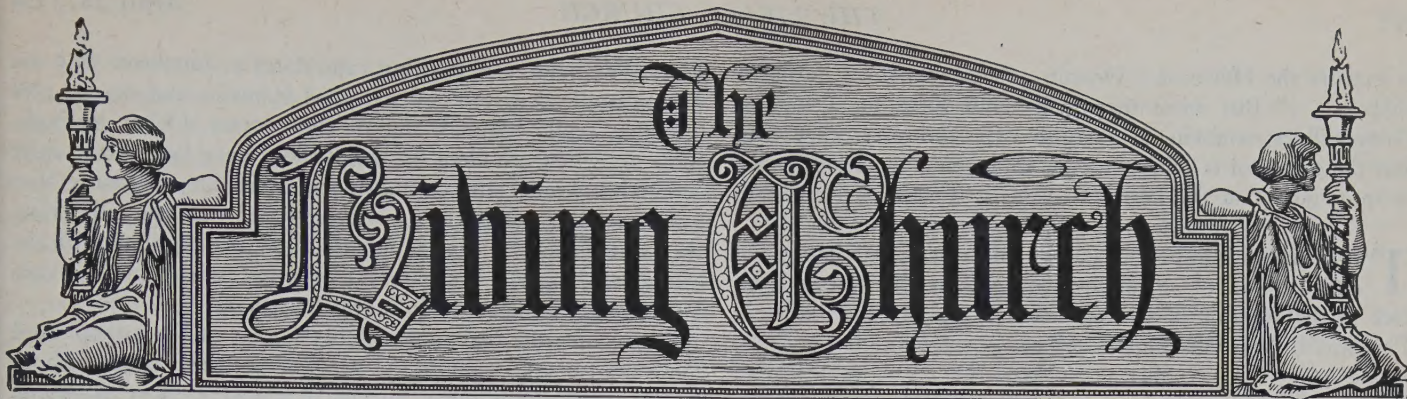
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VOL. XC

MILWAUKEE, WISCONSIN, APRIL 28, 1934

No. 26

## EDITORIALS & COMMENTS

### The Church Congress

**T**HE CHURCH CONGRESS is one of the venerable institutions of the Church. Founded sixty years ago, it has become an annual event of great interest and significance. With no official functions, legislative or otherwise, it is free to serve as a forum for the discussion of current subjects of interest in the Church from varying points of view. It is because the viewpoints are sometimes so radically different, and yet the sessions so harmonious, that the Church Congress has come to be regarded as a little cross section of the Church itself. Like the Anglican communion, it seems always (to the uninitiated) to be about to burst into innumerable fragments and yet, again like the larger entity of which it is a part, its results are genuine fellowship, mutual respect, and a broadening and deepening of the spiritual outlook.

The Church Congress is always good newspaper copy. The topics on the program are always vital and timely, which means that they are likely to be highly controversial. A sincere effort is made to have both sides of the question presented. The press has generally been quick to appreciate the sensational opportunities offered by that policy. This time Dr. Barnes' charge that the laity are socially backward, Dr. Barton's warning that the Church "may have to be blotted out as it was in Russia," and Dr. Ludlow's attack on Communism and Hitlerism served as inspiration for some of the more lurid headlines.

Some Churchmen have therefore felt that the effect of the Church Congress is upsetting and harmful. We do not agree with them. Discussion, yes even controversial discussion, means life, and life means vigor and hope. The Church has nothing to fear from criticism, so long as she is true to her divine mission. And the genius of Anglicanism is not, and we trust it never will become, repression and regimentation.

There was a time in the past when the Church Congress was considered a partisan body, in which only one viewpoint in the Church was adequately represented. Whether or not that was the case in the past, it has certainly not been so in recent sessions. Last year, for example, the Congress met at St. Luke's Pro-Cathedral, Evanston, in what many of its "Liberal" de-

votes considered a distinctly rarified atmosphere. Yet, as the general secretary wrote in his introduction to the published report:

"A brief half hour in the auditorium, or in the corridors and lobbies outside, would have turned their doubt to acclamation. Never has a Congress met with a more friendly and wholehearted welcome. Never has it discussed more difficult and controversial matters with more tolerance and sympathy and good feeling. Never has it shown more clearly the true catholicity of the Church. As Bishop Stewart said, in one of his felicitous addresses, we may differ in every point of view, and we may discuss our differences with ardor and eloquence, but, when it is all over, we go out together to do our best for the Master's cause, and it is not for anyone to insist that this method is better and that is worse."

**T**HE CHURCH CONGRESS just concluded at Philadelphia has lived up to the reputation of former Congresses. The subjects were those that are weighing heavily today on the minds of thinking Churchmen: What should be the Church's attitude toward the national recovery program? What kind of Christian unity do we want? What is the Church's relation to social change? How can priest, physician, and psychiatrist work in closer harmony? Why do we need both the Catholic and the Protestant emphasis in the Church? What changes are needed in the Church's policy toward the admission, placement, and retirement of the clergy?

We are publishing in this issue two of the Church Congress papers on the last of these questions. Needless to say, we cannot devote the same space to all of the subjects discussed, and we have concentrated on this one because we feel that it is one of the utmost importance for the future welfare of the Church.

In theory and in name we are an episcopal Church. Practically, so far as the placement of our clergy is concerned, we are more congregational than episcopal. Our deacons and priests are ordained by bishops, the apostolic hands are laid upon their heads, and they are solemnly sent forth with their ears ringing with the weighty words: "Take thou Authority



to execute the Office of a Deacon (Priest) in the Church of God. . . ." But when they look about them for a fold in Christ's flock wherein to exercise that authority, they find that the shepherd is subject to the whims and fancies of every sheep or goat that the herd has seen fit to elect on its vestry.

**T**HE whole question of clergy placement, including the difficult one of unemployment among the clergy, goes back to the question of the admission of men to the ministry. This was Bishop Washburn's subject at the Church Congress, and we feel that his paper, published in this issue, merits careful study and reflection. In its last analysis it seems to

#### Admitting Men to the Ministry

us that the entire subject comes down to two essential things—the loss of the sacramental concept of the priesthood, including the sense of vocation, and the division of responsibility. We have seminaries to teach the intellectual side of the ministry, and examining chaplains to test the candidate's achievements in that sphere. We have standing committees to see that the candidate has complied with all of the requirements of the canons, and we have bishops to pass on the authority of the apostolic succession. But what provision have we for truly testing a man's vocation to the priesthood, and whose responsibility is it to do so?

"The wind bloweth where it listeth," and there is no yardstick whereby to measure the things of the spirit. Yet there are certain signs and portents that those charged with the admission of candidates to Holy Orders sometimes overlook. One of these is the all-important question of motive. Why does John Doe want to "study for Orders"? Because he can't get a job? Because he feels, consciously or subconsciously, that in the ministry he will be protected from the knocks and blows of the world? Because it is a respectable profession? Or because he feels that he is called by God?

Even supposing the candidate to be fully convinced of his divine vocation, hasn't the Church a definite responsibility for passing upon it? Sincere and devout men have often been mistaken about what they were sure was the direct guidance of Almighty God. (That, by the way, is one of our main objections to Buchmanism, with its question-and-answer relationship to God, and its pencil and notebook handy to jot down notes of the conversation.) Abraham thought he was guided by God to sacrifice his firstborn son, and only divine intervention prevented him from doing so. The aspirant's rector, in the first instance, and his bishop ultimately, should not hesitate to tell him frankly if they are convinced that he is not called to the ministry, or is unfitted for it. The members of the aspirant's vestry, who presumably know him well, also have a responsibility in this regard. As Bishop Washburn has well said, ordinarily "vestrymen should refuse to sign the testimonials of any man whom they would be unwilling to have as rector or curate in their own parish."

As regards the responsibility of the examining chaplain, we agree with Bishop Washburn that a general tightening up is essential. Most of the clergy could supply stories of laxity in canonical examinations parallel to the one he tells. But again we stress the fact that it is not education but vocation that is the *sine qua non*.

Again, Bishop Washburn wisely calls attention to the danger of routine action on the part of standing committees. It is very difficult indeed to avoid such routine. How is the standing committee to get to know candidates well enough to exercise intelligent judgment? This editor is a member of a standing committee that has wrestled with this problem for

years. We have tried inviting candidates to luncheon with us, but naturally they are on their good behavior and no one gets anything really valuable out of the contact. Other methods, some of which are cited by the Bishop, have been little more successful. Under the circumstances it is not surprising that many standing committees have concluded that the only thing they can do in this matter is pass upon the regularity of the candidate's papers—the redness of the red tape. But the standing committee ought to do more than that.

Of course the real responsibility is that of the bishop. And there we come up against the personal element. Some bishops realize their responsibility, and make a sincere effort to live up to it, and others do not. To some bishops a postulant or candidate is an individual, whom he knows and in whom he has the interest of a genuine father in God, and to others he is a name in a memorandum book or a line on an official report.

But one of the worst features of our system for the admission of men to the ministry is the lack of coöperation—reciprocity, we almost said—between dioceses. Canons or no canons, the determined candidate realizes that if his own bishop won't admit him to Orders he can get transferred to another bishop who will. An extreme illustration, but an actual one, is that of Richard Roe. Informed by the dean of his seminary that his academic record was such that he could not be graduated, and by his bishop that he would neither ordain him nor transfer him to another diocese, Richard turned to one of the wandering "Old Catholic" bishops (not the genuine article, but those whose "Churches" are mostly bishops with a scattering of clergy and virtually no laymen) and was ordained by him. Of course that cut him off from the communion of the Church, but he shortly approached another bishop, not his former diocesan, for readmission—as a priest. Without consulting the bishop who had refused to ordain him, the other bishop not only received "Father Roe," but made him an examining chaplain—which post he attained before his erstwhile classmates had completed their studies!

Not more canons, but more common sense, responsibility, and coöperation on the part of rectors, vestries, seminary deans, standing committees, and bishops is what we really need in improving the Church's method of admitting men to Holy Orders. And above all we need a sacramental concept of the sacred priesthood, and a genuine sense of vocation.

**W**E HAVE several times called to the attention of our readers the financial plight of the Russian Orthodox Theological Seminary in Paris, and each time the response has been immediate and generous. Particularly was this the case following the publication in our issue of March

**A Bright Spot  
in Christendom** 24th of an article on the seminary written by Dr. John R. Mott. Nevertheless the need of the seminary is still urgent,

and it is to the Episcopal Church, and especially those within the Church whose outlook is substantially that of THE LIVING CHURCH, that our Russian brethren naturally turn with the most hope.

Writing on April 3d, Paul Anderson, who is himself doing a splendid piece of work in Paris in aiding the educational program of the Russian Church, under Y. M. C. A. auspices, said: "The need for money is very great. I have had to advance 10,000 francs to keep the folks alive until after Russian Easter. I certainly hope something will be forthcoming by that time."

This editor can bear personal testimony to the value of the work being done by the Seminary of St. Sergius, and to the



economical way in which it is administered. In company with Mr. Anderson he had the pleasure of visiting the seminary last summer, and of meeting Dr. Serge Bulgakoff and others of the distinguished and self-sacrificing staff that is endeavoring amid such great obstacles to keep the torch of Russian Christian learning alive. Here, amid conditions of genuine poverty, some of the foremost Christian scholars of Europe are engaged, not in perpetuating outmoded ecclesiastical traditions, but in transmitting to the minds of their students the spiritual zeal of a faith that has been tested by fire.

Today is the day of Communism in Russia; and the strength of Communism is that it has been made a religion. For the Russians are essentially a religious folk—as indeed all nations and races are basically—and there may come a day when Russia will become fertile soil for a rebirth of Christianity. In that day there will be the need for trained missionaries, for Russia will have to be evangelized anew; and who can undertake the task better than Russians themselves, thoroughly trained in the best traditions of Orthodox Christianity and at the same time given a broader outlook through their Western contacts? Meanwhile there are thousands of Russian Christians outside the Soviet federation, in the bordering countries, in Western Europe, and in America. For all of these, the seminary in Paris is virtually the only training center for priests today.

For all of these reasons, the Russian Seminary in Paris is one of the brightest spots in Christendom today, filled with hope and promise for the future of the faith in the land where it is today still persecuted and among a people who are destined to play a rôle of even greater importance in the future than in the past. The faculty and students of this unique institution are looking to American Churchmen for the help that they need urgently and immediately. Shall we not respond promptly and generously?

**T**HAT was a splendid speech made by Mrs. Roosevelt at the continental congress of the Daughters of the American Revolution! Preparedness was the keynote of it—but not the short-sighted preparedness of those who can think of nothing to prepare for except an imminent and inevitable war. Here are her words:

Mrs. Roosevelt  
and the D. A. R.

"I agree that as long as the world cannot disarm together, we must all continue to be prepared to defend against aggression. But I feel very strongly, and think many of you will agree, that the one thing which is vitally important to the world as a whole today is that we should leave no stone unturned to prepare everyone in our nation to live well for their country. That is the only way in which a nation can advance the world to a point where we will all of us wish to disarm and live in peace together."

The entire theme of Mrs. Roosevelt's address, which wandered far from her announced subject of Education in Our Mountain Schools, was patriotic education toward living for one's country and for a peaceful world. If the Associated Press is correct in reporting that "only a scattering of applause greeted Mrs. Roosevelt's remarks, although the huge D. A. R. hall was filled to its utmost," the fact reflects upon the Daughters not upon the First Lady who had the courage to point out to them that nationalism and preparedness were only a part of patriotism, and not the acme and crown of it.

For our part, we heartily agree with Mrs. Roosevelt. We see about us a world in which national rivalry and greed are conspicuous; a world in which peaceful coöperation as an ideal seems farther and farther from attainment every day. We see

our own land menaced by selfish and subversive interests both without and within. In such a world, we do need a capable armed force and an adequate policy of national defense. Facts are stubborn, and however little they may be to one's liking, one has to cope with them. The facts of the world situation today make it suicidal for a nation such as ours to cut down its army and its navy to the point where it could not defend itself in case of emergency.

But having said that, we hasten to add that it is only a part of the truth. A policy of national defense does not mean a policy of military and naval aggrandizement. We do not need to inaugurate nor to participate in a new armaments race, in an effort to achieve the dominance of the seas by means of a navy second to none. If the reduction of the army and navy below the point at which they can be effective for security is national suicide, enlargement of them to a point where they stimulate foreign rivalry is a policy that may well lead to the suicide of civilization.

Haven't the peoples of the world, and particularly of our own country, the ability to consider this question dispassionately, and to work toward a sane policy that will not sacrifice peace for security nor security for peace? In the long run, isn't it plain that the world cannot have either without the other, and that emphasis on one at the expense of the other can only lead to the destruction of both?

**S**PEAKING of Mrs. Roosevelt and the D. A. R. brings to mind a little book that one of our readers has sent us, and that we have been looking over with great interest. It is called *The Red Network*, written and published by Elizabeth Dilling, and dedicated to "professional patriots," the members of the D. A. R. being listed first of all. It is described by its author as "a Who's Who and Handbook of Radicalism for Patriots," and it takes itself and its mission very, very seriously.

*The Red Network* is divided into three sections, the first consisting of short articles on the danger of Communism, Socialism, Pacifism, and the New Deal, all of which appear to be equally "red" to the eyes of the author; the second being a descriptive list of "red" organizations; and the third a list of some 1,300 dangerous radicals with their records briefly summarized. All three of these sections are very interesting, but it is the third to which we should like to direct attention particularly. Here we find a choice selection of "radicals" from A to Z, conveniently listed for quick reference in case one of them happens to turn up on the local lecture platform. And even a casual glance is enough to show that, if politics makes strange bedfellows, radicalism makes downright weird ones.

First of all, we find of course the acknowledged Communist leaders—Lenin, Trotsky, Stalin, and, in this country, Foster (for the directory, though primarily concerned with this country and with living men and women, is not exclusively devoted to them). Then we have the Socialist leaders—Macdonald, Victor Berger, Norman Thomas, and so on. And of course the LaFollettes, Senator Borah, and other irregular members of both houses of Congress. Then we come to the New Dealers, and especially the Brain Trust—Wallace, Tugwell, and other note-Wirt-y characters. (Curiously enough, Brother Moley is not listed.)

When we got to this point in our examination of this Red List, we began to wonder whether or not the Arch-Radical himself was listed, and we hastily paged through to the "R"



section. Sure enough, here we have it: "Roosevelt." But looking more closely, we find that it isn't the President, but Mrs. Franklin D. Roosevelt that is listed. Ah, *now* we know why the D. A. R.'s didn't applaud more vigorously. Some of them had probably been reading *The Red Network*, and knew that Mrs. Roosevelt was one of Stalin's fellow-Communists—doubtless in the pay of Moscow!

If anyone thinks that the Episcopal Church is a pure white pillar of capitalism and respectability, untainted by any spot of color, *The Red Network* will speedily disillusion him. In addition to such notable lay Churchmen as Secretary Wallace and Mrs. Roosevelt, there is quite a contingent of our clergy. Here are a few of them: Bernard Iddings Bell, A. L. Byron-Curtiss, Bishop Paul Jones, Charles N. Lathrop (of blessed memory), John Howard Melish, Bishop Parsons of California, Guy Emery Shipler of the *Churchman* and William B. Spofford of the *Witness*. (THE LIVING CHURCH has escaped condemnation.)

Such respectable individuals as the Insulls, Ivar Krueger, and Sir Basil Zaharoff are not listed in *The Red Network*. They may have caused untold misery and suffering, but they never for a moment questioned the doctrines of rugged individualism, and so there is no need to warn the public about them.

The author prefaces her list of radicals with this sentence: "Mention in this Who's Who will be regarded by those who are proud of their affiliations as a badge of honor, by those ashamed of them as a black list." Most of the rest of us will realize that there is a good deal of difference between Dr. Bernard Iddings Bell and Messrs. Lenin and Trotsky, and that Mrs. Franklin D. Roosevelt isn't the Big Bad Wolf in disguise.

IN THE DEATH of Metropolitan Platon, the Orthodox Church in this country loses a venerable and courageous leader. Loyal to his ideals in spite of every obstacle, Platon was firmly convinced that the future of his Church in this country required autonomy and freedom from Old World interference, coupled with loyalty to the faith of Eastern Orthodoxy. In his hour of need his determination to carry out these ideals, even when to do so meant the loss of his Cathedral, won him the support of the Episcopal Church, both nationally and locally. That support, especially as expressed through the generosity of Trinity parish, has enabled him and his loyal supporters to carry on their ministry among Russian Americans in spite of their loss.

It is difficult for American Churchmen to understand the issues that have divided Russian Orthodoxy in this country. That is because they are not religious but political, growing out of the fact that under the old régime the Russian Church was an established one, while under the Soviet rule it has been subjected to persecution on the one hand and an attempted State control on the other. These things have naturally had unfortunate repercussions on Russian Orthodox congregations in this country.

Metropolitan Platon's death followed closely upon that of Archbishop Kedrovsky, the rival claimant for jurisdiction over the Russian Orthodox congregations in this country. Meanwhile a third claimant, Archbishop Benjamin, has come to America representing the *locum tenens* of the Acting Patriarchate of Moscow. He declared Platon deposed, and proclaimed himself as Archbishop of North America, following Kedrovsky's death. Authorities state, however, that the canon-

ical status of Benjamin is no stronger than was that of Platon. American Churchmen, deeply sympathetic with their fellow-Americans of the Russian Church, earnestly hope that, with the deaths of both of the prelates who claimed jurisdiction, it will be possible for leaders of the rival factions to heal the unfortunate schism. There is a great missionary opportunity for a united Orthodox Church in this country, and the Episcopal Church is anxious to cooperate with it in combatting the forces of irreligion.

But regardless of the relative merits of the issue between the rival groups, the Episcopal Church has lost, in the death of the Metropolitan Platon, a friend for whom Churchmen felt sincere sympathy and genuine affection. We join with those of his own communion in the words of the beautiful collect-hymn of the Orthodox office for the burial of priests: "Give rest with the saints, O Christ, to the soul of Thy servant, where there is neither sickness nor sorrow nor sighing, but life everlasting."

**A**LAYMAN sends a check for \$5.00 to THE LIVING CHURCH RELIEF FUND and writes: "Everyman! Hold the Line! I have just read this article in your April 14th issue, and am much impressed. Will you kindly forward my small contribution to the proper place?" Certainly—and any other contributions that our readers care to send. We are acknowledging this check for the "Hold the Line Fund," and it will go toward preventing a deficit in the 1934 work of the general Church. Who will help swell the fund? Make checks payable to THE LIVING CHURCH RELIEF FUND and send to 1801 W. Fond du Lac Ave., Milwaukee, marked "Hold the Line!"

Holding  
the Line

#### ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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##### RUSSIAN THEOLOGICAL SEMINARY IN PARIS

W. Edwards Deming, Washington, D. C. ....\$ 2.00

#### Keeping Up With the Times

THE CHURCH should not sponsor any one political program. It should raise the question of conscience of its people, however. For example, the Church should not dwell on the present gold policy of the President, but it should ask the bankers if they believe the rights of a personality come before the rights of property. It should not take sides in a labor dispute, but should ask employer and worker if he is in the dispute for selfishness or for the good of the whole.

As far as the size of a church is concerned, I think it is far better for religion to have a small, active, keen group than to have numbers.

I think a minister should have a definite idea of what he is talking about. Many who talk of God have only a foggy notion of what they mean. They use words in the emotional sense and forget the intellectual sense. The strength of Communism is that it has a definite scheme. We may regard it as nonsense, but at least it is definite.

In public worship I think we must develop forms appropriate to this particular age. The American Protestant service today is just a sacred vaudeville show, a series of acts put on by the minister, choir, and congregation. We should either adapt old liturgical forms (which I favor) or invent new ones, as some are doing.

Finally, the Church has got to be willing to talk about things in which people are interested and give its position in the political and economic revolution through which we are now passing.

—Rev. T. L. Harris.



# Clergy Retirement

By the Rt. Rev. William Theodotus Capers, D.D.

Bishop of West Texas

**I**N PREPARATION for the writing of this paper I sent to the diocesan and missionary bishops within the United States a questionnaire asking for the following information:

1. How many active clergy have you?
2. Of this number how many are over the age of 50? How many are over the age of 60? How many are over the age of retirement?
3. Of those who are over the age of retirement, how many are doing constructive work or are leading the parish to its capacity?
4. How many of the clergy over the age of retirement are standing in the way of the progress of the work in your diocese?
5. At what age do you regard the average clergyman at his best?
6. What is the average age of the clergy of your diocese?
7. Do you favor a compulsory age for the retirement of the clergy, including bishops?

Seventy-four bishops answered the questionnaire and the results are as follows: 3,641 active clergy; of these 1,307 are over the age of 50; 626 over the age of 60; 167 over the age of retirement.

Sixty over the age of retirement are doing constructive work; thirty-seven are in the way of progress. The age at which the clergyman is at his best is variously estimated, but I should say the prevailing opinion is that this is between the ages of forty and sixty.

The average ages within the various dioceses and missionary districts vary considerably. Therefore, I shall make use of the information that the executive vice president of the Church Pension Fund has given me; namely, that the *medium* age is between 46 and 47. This means that there are just as many clergymen in active service below this age as there are above it.

Forty-seven bishops voted for a compulsory age for retirement; a few of these bishops suggest certain conditions under which retirement should be effected; nineteen voted against it and eight are in doubt. The age of 72 years for compulsory retirement has the support of nearly all the bishops answering the questionnaire in the affirmative, a few suggesting 68.

These figures are most illuminating, for upon a close study of them it is obvious that the Church's progress is not hampered by old age, but rather because of the tragically ineffective method that the Church employs in calling, training, and placing her clergy.

A further analysis of the figures that bear upon the number of active clergy who are 68 years of age and over (as reported by the seventy-four bishops answering my questionnaire) supports more clearly this statement. There are one hundred and sixty-seven over the age of retirement, sixty of whom are doing constructive work, while thirty-seven are in the way of progress. This represents but 22% of these clergymen as being ineffective.

Comparing these figures with the figures of the Church Pension Fund, we have the following:

There are 5,077 active clergy. Of these, only two hundred and sixty are over the age of 68. If the percentage of ineffective clergy as indicated in the replies to my questionnaire holds good in the case of the two hundred and sixty clergy who are over 68 years of age and are on the active list, it is readily seen that there are only fifty-seven of these clergy who are a hindrance to the progress of the Church. This reduces the number of inefficient clergy

**S**HOULD THE CLERGY, including bishops, be subject to compulsory retirement at a certain age? If so, what provision shall be made for their support? ¶ These are the questions tackled by Bishop Capers in this paper, read at the Church Congress last week.

over the age of 68 to a negligible quantity.

In relation to the above figures consideration must be given to the fact, as furnished me by the Church Pension Fund office, that beyond the age of 72, an average for the past ten years of only 10-2/5 men are retired annually with a pension.

**F**ACING THESE FACTS, the question naturally arises: Why have a compulsory age for retirement when this problem seems to be working itself out through the Church Pension Fund?

Because of limited time, I can only suggest certain lines of argument in support of a compulsory age for the retirement of both bishops and presbyters.

1. Compulsory retirement should be an integral part of a definite system through which the Church must be given an effective ministry. At present, although the bishops testify to the value of experience in the ministry, yet the Church has no definite method by which an efficient clergyman, say, at the age of 65, can feel assured that he has a fair chance to be called to a field of importance. If a definite age of retirement is set, this man will then be made available to parishes in need of his experience and wisdom.

2. The reaction of a fixed age of retirement can become a positive assurance to the effective clergyman that there is no deadline in the ministry. Seventy-two years of age may be regarded as the deadline, but with an adequate pension the deadline becomes a *life line*. At present the advancing age of a clergyman creates distressing anxiety in his own mind and also in the mind of his vestry and congregation.

3. A fixed retirement age will do much toward giving the whole Church a fairer understanding and appreciation of the value that she has in the experience and wisdom of her older clergy: youth has not the wisdom of knowledge, which is the fruit of experience.

## RETIREMENT OF BISHOPS

4. It has become most obvious to me through the study of this problem of retirement that it is more necessary for the bishop to retire than the presbyter. I realize the tremendous prestige that the office of a bishop has because of its antiquity and continuity through the life of the Church. No doubt there are strong arguments that can be used against having a fixed age for retirement of bishops. But over against these arguments comes the practical and imperative question of the progress of the Church. We are living in a country that has an infinite future of prosperity ahead of it, and the Protestant Episcopal Church of the United States of America must have a great part to play in that future, and she can only play this part through an effective ministry, and as the bishop has a position of so great importance, involving the gravest responsibility of leadership in the Church, it is absolutely necessary that the Church should always have an effective leader in her bishop. This can only be promised to the Church through a fixed age for the retirement of bishops.

**I**N THIS RESPECT we must break away from the traditions of the past and give the Church a chance to have an effective episcopate. This can only be done by making it impossible to have great stretches of overseership on the part of the bishop.



To illustrate: Suppose a priest is consecrated bishop at the age of 40 and lives to be 80. Whatever honor and love that bishop may win, and whatever ability he may possess, inevitably he will bring his diocese within the circle of his own viewpoints and the result will be the crystallization of the life of his diocese around his life and thought. No man is great enough to be able to develop all the manifold resources of his diocese. Each man makes his own appeal and contribution. Therefore, to have forty years of one man's administration is not to the advantage of the progress of the Church in his diocese.

Other reasons may be proposed in support of a fixed age for the compulsory retirement of the bishop. I have time to name only two:

1. Unquestionably grievous mistakes have been made in the election and confirmation of a bishop. Should the diocese of such an unfortunate election find its only hope in the death of its bishop?

2. The inefficiency of the clergy is often due to the inefficiency of their bishop. . . .

The Church Pension Fund could be of great value to the Church immediately if it would amend its restrictions that bear upon the clergy who are receiving pensions. It is only necessary to read the very rigid restrictions that the Church Pension Fund imposes upon the clergyman receiving a pension to realize how impossible it is for that clergyman to be of real value to the Church. At present the pensioner is only allowed to accept temporary work. I quote from a paper recently read by the Rev. Dr. Frederick M. Kirkus before the Monday Evening Club of Philadelphia, in which he states the case most pointedly:

"To give an exact and hide-bound definition of the term 'temporary', and to limit service in the same church to four consecutive Sundays, or to one Sunday in each month for a term not exceeding one year—seems to me a purely arbitrary requirement. It practically closes all opportunities of real usefulness in retirement, except in the way of sporadic service here and there of a formal and perfunctory kind.

"It would be easy to illustrate this subject by case histories, in studying which one gets the impression of annuitants being chased and spied upon lest they extract a dollar too much from the Church Pension Fund. Then the pretense of making decisions through their special committee in regard to special cases is in my opinion sheer humbug. The point is that many retired clergy, while not wishing to resume 'active service' are entirely fit to make themselves just a little useful to the Church, and that they and their own bishops should be considered adequate judges of whether such opportunities as may present themselves are suitable and permissible under the Rules."

IT SHOULD BE THE PRIVILEGE of the retired clergyman, under the rules of the Church Pension Fund, to accept such work as the bishop might assign him. As an illustration: The annuitant might be assigned to work for a period of six months, at the expiration of which time, upon the advice and counsel of the standing committee and with the approval of the Church Pension Fund, the bishop might renew the assignment for another six months or more. Such an arrangement as this might be authorized by the Church Pension Fund in order to give work to capable men who are beyond the age of retirement and in this way make many of them available to the bishops of the Church.

One of the bishops writing to me upon the subject of retirement, with particular reference to clergymen beyond the age of 68, emphasizes the need of making use of the efficient clergy who are beyond the age of retirement. I quote him as follows:

"I wish I knew something definite on the problems of retirement. Most of my experience with retirement has nothing to do with age; it is rather with those who have been too long in one place, many of whom have been most useful and badly need a change; many of them desiring it more than their people, but being over the age that vestries now call, staying till pensions become available is the only possibility. How could they be decently retired? The parish languishes till they do retire. Then there is the retirement of the unfit; some ought never to have been ordained, others have allowed themselves to become a

burden that the Church has to carry. No other disposition than retirement can meet the case, as they are not adjustable. My 82-year-old is a joy and a blessing; my two other supernannuates do work that nobody else wants to do. Of my men approaching pension age, nearly all are praying (and their congregations) that the Lord will hasten the day. So it is more a question of other factors than of age."

To sum up the case: It appears that age is rather an indifferent element in the effectiveness of the ministry. It also appears that the clergy of the Church who are actively engaged in the ministry although beyond the age of 68 are not a hindrance to the Church's work, but to the contrary a very large percentage of them are doing helpful work. The justification of fixing a retiring age, say at the age of 72, is found in the fact that it will bring men of mature experience into larger service. This, of course, depends upon the change of mind of the Church Pension Fund. It also appears that the fixed age for the compulsory retirement of the bishop is of greater importance to the Church than the retirement of the presbyter. The progress of the Church depends upon a vital, effective ministry and this can only be achieved through a definite system of calling, preparing, and placing the ministry, with retirement as an integral part of the system.

### WITH ONE ACCORD

*Pentecost*

**A**LL GATHERED in one place . . ."  
*All the expectant air  
 Touching with light the brooding face,  
 The tented palms of prayer.  
 Clamor without. Within, a holy hush,  
 A deepening pause braced for the rush  
 Of pinions against shuttered clay . . .  
 Till heaven's threefold answer came  
 And the last barrier fled away  
 Before wind—word—and flame!*

LOUISA BOYD GRAHAM.

### Now It's the Archbishops Who Have Gone Bolshevik!

NEVILLE CHAMBERLAIN, so the press assures us, is thoroughly angry. And since Mr. Chamberlain is chancellor of the exchequer in his Majesty's present government, and probably the most energetic figure in Britain's dominant party, his anger is to be taken into account. Especially when, as at present, that anger is directed against the Archbishop of Canterbury, Primate of all England, and the Archbishop of York, the second ranking officer of the Church of England! Moreover, Mr. Chamberlain's anger is reported to be thoroughly shared by most of the members of his party. It is an anger, as it were, officially as well as personally held. It is the Tory party, now holding the greatest majority in its history in the House of Commons, angry, resentful, and (most revealing of British states of mind) increasingly bad tempered against the archiepiscopate of the State Church "as by law established." For which, give God the glory! The specifications in the indictment which the Tories bring against the Archbishops are not many. Archbishop Lang, it seems, has been making a nuisance of himself in demanding slum clearance, disarmament, and more wholehearted support of the League of Nations. Archbishop Temple, who has given cause for Tory suspicion ever since the time when, long before his elevation to his present seat of power, he joined the Labor party, has put himself finally outside the pale by suggesting, in a letter to the press, that the reported surplus in the national treasury, instead of being used to cut down income taxes, be used to increase unemployment relief funds. From the Tory viewpoint, even the heresy Archbishop Temple was guilty of in permitting a Unitarian (Dr. Jacks) to preach in Liverpool Cathedral pales before such a proposal. Yet to many both inside and outside the British Isles, the very fact that the Archbishops have thus angered Mr. Chamberlain and his followers will be reassuring proof of the spiritual vitality which remains in the Church of England.

—*Christian Century*.



# The Admission of Men to the Ministry

By the Rt. Rev. Benjamin M. Washburn, D.D.

Bishop Coadjutor of Newark

A FRIEND has lately made a study of the service record of each of the sixty men most recently admitted to the ministry in one of our dioceses. Of these sixty clergymen, forty have proven beyond all doubt that they are apt and meet for the exercise of the ministry to which they offered themselves. Of the remaining twenty, twelve have made only an indifferent contribution to the Church's life, while eight both for their own and for the Church's sake ought clearly never to have been ordained. Their unfitness became manifest in varied directions, revealing the most frequent causes of failures in clerical life, which need not here be enumerated. There were many temperamental difficulties, though little grave moral delinquency. Shipwreck in certain cases would probably not have occurred if the man had had the opportunity to exercise his ministry under slightly different circumstances. In few if any cases could the failure of the men have been definitely predicted, although in some cases its likelihood might have been suspected.

In the diocese in question the procedure outlined in the canons of the Church was scrupulously followed. Testimonials to their fitness were received from the rectors and vestries of the parishes to which the men belonged. A board of examining chaplains passed upon their intellectual qualifications. The standing committee, with these credentials in their hands, recommended them for admission as candidates for holy orders, and later as worthy of ordination, first to the diaconate, then to the priesthood. Their ordination followed. Twenty of their number have, to speak charitably, failed to justify not only their own expectations but the expectations of others.

How far the record of these sixty men is typical of the experience of the Church we cannot know. The proportion of what we may call misfits may be larger or smaller than in most dioceses. Perhaps their number is no greater than we should expect when we remember the frailty of human nature in which both those desiring admission to the ministry and those admitting them share. The probability that vocation will sometimes be mistaken, however, only makes greater the need for exercising every care in accepting men desiring ordination.

Dean Fosbroke in his report to the board of trustees of the General Theological Seminary wrote a year ago:

"For young men who, though honest, faithful, and regular in their habits are none the less capable only of routine work, men who expect and almost insist that the Church carry them, there is no great demand in these sterner days. On the other hand, there will always be abundant room for men who in addition to the primary requirements laid down in the canons are possessed of those qualities of mind and heart which make them ready to face the new and difficult task, to do pioneer work, men who do not ask for an assured position nor an assured income, but will be content if need be with a minimum subsistence if only they may be entrusted with the saving Gospel of Christ. It is not a question of outstanding gifts. The work of which I am thinking will often be done by men of quite average ability who yet have that power of initiative and that sanctified common sense which enable them to relate themselves effectively to their surroundings whatever they may be."

We may assume general agreement with Dean Fosbroke's statement. To ensure the admission of such men, and only such men, is the problem. Except in two or three directions, to which in this paper reference will be made, the canons need no revision.

*THIS paper was read at the Church Congress in Philadelphia on Thursday, April 19th. ¶ It deals with one of the most important of the Church's problems, and the suggestions contained in it are deserving of careful study.*

We are all beginning to learn, it is to be hoped, that legislation of itself cures few ills. Canonical as well as civil law can and will be disregarded if men wish to ignore it. Granted consciences actively functioning in those responsible for the admission of men to the ministry, the number of misfits will be greatly reduced.

## I

THE INITIAL RESPONSIBILITY for admitting only such men rests upon the bishop. The aspirant for holy orders is rarely deterred by his rector from seeking enrolment as a postulant. Discounting the validity of any objections raised, he usually insists on laying his case before the bishop. No problems which a bishop must face are more difficult than the decision whether or not he shall accept certain applicants as postulants. Momentous issues are at stake involving the salvation of human souls.

In considering the fitness of certain classes of men, he ought clearly to exercise more than usual caution. In the study of the records of the sixty men to which I have referred, certain facts may be observed. Of the eight classed as failing most notably to make full proof of their ministry, one or more of the following facts was noted in every case. He was born outside the United States. He was more than 40 years old. He came from another communion than that of the Episcopal Church. He entered the ministry without having been graduated from a theological school. Obviously none of these conditions bar a man from usefulness in our ministry. We have had many clergymen who have served faithfully and well who also fall in one or another of these classes. In considering the application of any man, however, for admission as a postulant, if he belongs to one or another of these classes, experience amply proves the necessity of the most careful scrutiny of the applicant and his motives.

What are the qualifications which are essential in a candidate for the ministry? What are their relative importance? Some brief statements of the nature of the ministerial office are sufficiently vague to secure general assent. Clear-cut answers to such questions depend upon one's conception of the meaning of the Christian religion and of the function of the Christian Church. If one reads the ordinal with care, one asks who indeed is sufficient for these things? Questions arise as to how far we may allow deviation from the standards implied, for only superhuman persons could measure up to such standards. A man should have physical stamina, and yet some of the Church's finest work is being done today by men with physical handicaps. A man should have a well trained mind, and yet among the simple folk of town and country, devoted saints with less than mediocre minds have won men to the Carpenter Christ. Christian character a man, of course, must have, not a negative piety chiefly conspicuous for his freedom from temptation to fleshly lusts, but a positive Christ-likeness, forgetful of self, eager to secure for men the opportunity for abundant life. Personality a man should have, that elusive quality which draws men to win for themselves the secret of its manifest attractiveness. Sometimes a bishop knows intuitively how to make a right decision. Far too frequently he finds himself perplexed as, peering into the future, he tries to estimate how a man's immaturity may unfold. If the bishop as indeed their father in God is prepared to give time and thought to the development of the spiritual life and the personality of his candidates, rough places may be made smooth and deserts sometimes made to blossom as the rose.

To one point. I would give all possible emphasis. The bishop



ought to accept all postulants only with the distinct understanding that not until the very day of his ordination may a young man rest assured that he will be permitted to serve in the sacred ministry. With perfect fairness the bishop should be free, at any stage in his preparation, to drop a man's name from his list of aspirants, without reflection upon the man's integrity.

## II

**B**EFORE A POSTULANT may be admitted as a candidate for holy orders our canon law demands that he present various credentials. Normally three bodies have definite responsibility—a rector and vestry, a board of examining chaplains, and a standing committee. In the form designated by canon for their report, the examining chaplains must declare themselves “sensible of their responsibility.” Both the bishop and each of the other bodies ought to be equally sensible of their responsibility. Unfortunately it is to be feared that here as elsewhere division of responsibility tends to become an excuse for pursuing a course of least resistance. Each bearing testimony should search for information, weigh the evidence available, and finally pass judgment as though his own decision were final.

1. The rector and vestry of his parish must pass judgment upon the applicant as to his fitness for the sacred ministry. They have every opportunity, if they will exercise it, to know any young man in their parish intimately enough to pass upon his qualifications. Perhaps in the work of the Church school, the Young People's Fellowship, the Boy Scouts, or some other organization, he will have revealed himself as possessing, or failing to possess, qualities of leadership. The spirit in which he serves will have been carefully considered. If he is cocksure, obstinate, self-willed, over-eager for recognition, and slow to fit the interests of his own group into the program of the larger unit, he must surely change his outlook and mend his ways if he is to be useful for the ministry. During his college course there will have been the opportunity for him to demonstrate whether or not he has initiative, imagination, and perseverance. Unless either in his parish or at school and college he has won the respect and affection of his fellows, it is unlikely that he will later be able to win the confidence of people among whom he may minister.

A few men look forward to work among the foreign-born, an appointment to a theological faculty, or to some other specialized form of ministry. Except in such cases, vestrymen should refuse to sign the testimonials of any man whom they would be unwilling to have as rector or curate in their own parish.

2. The board of examining chaplains, the second body charged with responsibility, passes three times upon the qualifications of men desiring to be admitted to the ministry. The canons dealing with their duties are quite explicit.

Two observations may be made concerning their function. There is no indication in the canons that they are to pass upon the orthodoxy of a candidate. That would seem to be entirely the duty of the bishop. On the other hand, regardless of any canonical rights, no bishop has the moral right to ordain any man who has failed to satisfy the examining chaplains of his intellectual fitness to exercise his ministry to the edification of his people. It may be added that they ought to be more difficult to satisfy!

A member of one standing committee writing on the problems of the ministry, asserts that “the bishops are too easy and good natured.” The writer of this paper is one bishop who is not too good natured to retort that examining chaplains are also over-amiable!

A friend has recently sent me a copy of a canonical examination in Elementary Bible with the candidate's written answers. The examiner then is at present a bishop of the Church. The candidate then is now a man in priest's orders. One question required the candidate to “define or describe—Psalm, Peræa, David, Galilee, Abraham.” No attempt was made to identify Peræa. David was said to be the youngest son of a family of boys, who was given a coat of many colors by his father. Abraham was “the father of Christ. Christ took upon Him the seed of Abraham rather than angles (*sic*), that He might taste of

death for every man.” Asked which Book contains an account of the early apostolic age, the candidate replied, “St. Luke contains an early account of the early life of our Lord. About the journey to the temple, Jesus stayed behind and was found by his mother and father in the temple ‘both hearing and asking questions,’ and up to a late age of his life.” Few of the questions were answered with any greater intelligence, yet the grade said to have been given was 90!

In one diocese where the clergy are of unusually fine calibre three and sometimes four days are given to the canonical examinations. In most subjects, the candidates, in addition to their written papers, sustain an oral examination, given to each candidate separately from the others. Nowhere ought chaplains to assume that a man's graduation from a theological school is proof of his readiness for ordination.

3. The third body passing upon the fitness of a candidate for the sacred ministry is the standing committee. The canons provide that a bishop may not ordain a man either as deacon or as priest until he is first recommended by the standing committee of a diocese or the council of advice of a missionary district. With some ambiguity Canon 2, however, provides only that a postulant *may apply* to the standing committee for recommendation to the bishop to be admitted as a candidate for holy orders. Its failure to recommend the postulant for such admission, it is held in certain dioceses, cannot prevent the bishop from admitting him as a candidate. This is not the intent of the canon, I feel sure; but the intention should be made more evident by removing the ambiguity in the word “may,” or by adding a section to the canon which makes recommendation by the standing committee necessary.

Some standing committees while passing a formal recommendation to the bishop feel themselves coerced. A member of one such committee writes, “The Bishop in one way or another has his own way at last. We are only given the chance of saying ‘I told you so’ if things turn out as we feared, and that perhaps helps the next time.” Most bishops, I feel sure, are eager for the intelligent judgment of their standing committees.

I use the word intelligent advisedly. Until recent years the standing committees have far too often acted only in purely routine fashion. In many instances at the close of one of its meetings, the members of the standing committee probably could not recall even the name of a man whose papers they have signed but a few minutes since. There has been lately, however, a distinct trend away from such routine action. Some standing committees now have rules requiring that a candidate be personally known to one or more of its members. Others require him to appear personally before the committee, though one bishop has maintained that in so doing his committee has exceeded its canonical rights! One committee receives the candidate's application to be acted upon at a subsequent meeting after one of its members, frequently a layman, has investigated his fitness and reported to the committee. Another publishes the names of applicants that all who desire may have the opportunity to bear witness for or against them. In still another diocese the bishop has appointed an informal committee of advice which reports to the standing committee. The members of this committee of advice include a clergyman, a physician, an educator, a business man, and a psychiatrist. Such rules are commendable in that they indicate a desire on the part of standing committees to act intelligently and conscientiously. Its function is not confined merely to passing upon the correctness in form of testimonials which are placed before the committee.

4. We have considered the responsibility of the rector and vestry, the examining chaplains, and the standing committee. To the advice of each of them, if he is to lay hands only on those apt and meet for the ministry, the Bishop must give due weight.

Some consideration must also be given in this paper to the function of the theological seminary and the relationship of its dean and faculty to the diocesan authorities. It should be a helpful relationship, based upon mutual trust and confidence, with identity of aim. The bishop should recognize that the seminary is



entirely free to refuse to accept any applicant if it deems him unlikely to be useful for the ministry.

Furthermore, I should like to make my own other words from Dean Fosbroke's report:

"The young man enters the seminary, and the testing of his vocation begins. His work in the classroom and with his tutor has its importance as bearing on the question of his intellectual capacity, but it is by no means the sole criterion. His informal contact with the teaching staff, his association with his fellow students, his general bearing in the intimacy of the group life are all immensely revealing of the seriousness of his purpose, his grasp of the meaning of his vocation, and his ability to work with others."

If as a result of those contacts the seminary requests the withdrawal of a student, the bishop, while not taking the report as a final estimate of the man's ability, should carefully weigh its significance. If he still believes in the man's usefulness, he will find ways of testing the reality of his vocation.

Dr. Fosbroke rightly recommends that the canons be revised to make the normal period of candidacy two years instead of three in order that the first year in the seminary may be distinctly a term of probation. This would regularize a practice already prevailing. In at least one diocese, at the beginning of a man's theological course, the standing committee receives and lays on the table his application to be recommended to the bishop as a candidate for holy orders. At the end of a year if all has gone well the application is approved and entered on the record as of the earlier date. There is a provision in Canon 7, Section II, that in computing the time required to elapse between his admission as a candidate and his ordering as a deacon, the successful completion of three academic years in any incorporated seminary of the Church may be considered as equivalent to three calendar years. In some dioceses this is now held to cover the case of a man who for any reason has been admitted to candidacy as late as his second year in the seminary.

In the matter of canonical examinations, the canons would rightly seem to give the board of examining chaplains entire independence from interference by the seminaries. Seminary examinations have for the most part tended to test only the student's mastery of the subject matter of a definite course. They ought therefore, never to be considered a substitute for diocesan examinations. It is difficult to see why the seminary should expect a diocesan board to examine men in the canonically required subjects only if the seminary certifies him as prepared for such examination. The diocesan examination tests mastery of a subject, not of a course of lectures in that subject by one professor. There are distinct advantages in requiring a deacon to wait until the end of his diaconate for permission to take his examinations for priests' orders. Definite and regular habits of study would thus be formed early in one's ministry. The examination would also tend to reveal more truly the ability of the candidate.

**F**EW CHANGES in canonical procedure have been urged in this paper. Its theme is almost identical with the warning which meets the eye of the motorist as he approaches a grade crossing—Caution! Stop, Look, Listen! The bishops should and must bear the chief burden of responsibility for admitting only men who are tried and true—but if they fail to see and to bear their responsibility, other authorities, parochial and diocesan, involved in the admission of men, can with firmness and perfect right insist upon strict compliance with the canons. Our prescribed method of procedure in admitting men needs little correction.

We ought further to recognize that fewer men destined to fail in their ministry would apply for admission if the law of the survival of the fittest were inexorably to prevail throughout the Church. We must insist upon the falsity of the too prevalent assumption that the Church owes to every ordained man a living whether or not he makes a contribution to the Church's life. We must show clearly that only sacrificial, wholly devoted laborers will be tolerated in the vineyard.



# The Sanctuary

Rev. George L. Richardson, D.D.,  
Editor

## The World Convicted

READ the Gospel for the 4th Sunday after Easter.

**H**E WILL REPROVE THE WORLD" is misleading because "reprove" is used in its old sense. We would say now "prove to the world" ("convict the world in respect of sin and of righteousness and of judgment." R. V.). What our Lord means is that after He has gone, the Holy Spirit speaking from Him and for Him will show the world that certain things which were obscure and perplexing before His Resurrection and Ascension are now clear and convincing. These are:

*Sin.* The awfulness of sin becomes apparent as we look back and see what it did to Him. "They believe not on Me" is the very climax of human disaster. "He came unto His own and His own received Him not." God revealed Himself in His Son. But men were blind to the beauty, truth, and holiness of that life; blinded by selfishness so that they met His blessing with cursing, His teaching with denial, His healing with death.

*Righteousness.* Does righteousness exist? Is it worth while? Has it any place in the universe? Such questions as these are not new in human thinking. There are even today many who declare that life has no meaning, and that right and wrong are simply convenient labels to fasten upon what we like or dislike to do. It might well have seemed to the disciples on the sixth hour of Good Friday that righteousness was a mirage. Wrong and evil seem in that hour to have won a complete victory. But such pessimism vanishes in the light of Easter Day. The Resurrection and the Ascension of Christ spell the victory of righteousness and the eternal enthronement in the highest place that heaven affords, to the Righteous One. All those that hunger and thirst after righteousness may take heart. The righteousness of God is vindicated and His righteous purpose toward man is assured. What was before obscure now is written clear.

*Judgment.* The prince of this world is judged. That means that in the cosmic conflict between God and good and the evil spirit of rebellion against all that God desires and intends, the decision has been already reached. It may not be plain to us in all its completeness, but as we strive, often baffled and bewildered by the swirl and tumult of moral struggle, we may be supported by the certainty that behind all this sits the Judge of all the world, who knows and does right. The issue is no longer uncertain. Not only in the councils of heaven, but here on earth before the eyes of men, the great controversy has been brought to a decision.

Our Lord says that it is expedient for His Church that He go away because only so can His work enter upon its necessary second stage. His departure means that He can and does send the Holy Spirit to open to the minds and consciences of men the meaning of what He has done. This is the work that is now going on. It is still His work as truly as were the gracious words and loving deeds of His incarnate life. Only now that work has a universal reach and an age-long continuity. In a true sense, the work of the Holy Spirit is only just begun. He has convinced many, but many remain unconvinced. The work of the Church, the Body of Christ, which is as Bishop Gore calls it, "the Spirit-bearing" body, is to carry on from age to age in every land what Christ began. The Resurrection with its unveiling of the timeless existence of the Lord of Life inspires us to new effort with new patience. Not simply in the thirty-three years of His earthly span but in the numberless centuries through which His purpose is projected, His Spirit guides unto all truth.

O God, whom to know is eternal life, make clear to the understanding of us, Thy children, the revelation which Thou hast given us in Thy dear son by Thy Holy Spirit in Thy Church. Bring home to all men the conviction of sin and of righteousness and of judgment, that all may be saved and come to a knowledge of the truth. Amen.



# The Episcopal Social Work Conference

By the Rev. C. Rankin Barnes

Executive Secretary, Department of Christian Social Service, National Council

IF IT BE TRUE that an institution is always the shadow of a man, then surely the well-established Episcopal Social Work Conference of today is a reflection of its founder, the late Rev. Charles N. Lathrop, D.D. One of the earliest projects which the first executive secretary of the Department of Christian Social Service brought to fruition was that originally designated as the National Conference of the Social Service Workers of the Protestant Episcopal Church.

Its first meeting was held at Milwaukee Downer College, Milwaukee, June 19th to 23d, 1921. The primary purpose of the conference was to unify the numerous diocesan social service commissions of the Church. It was purposely held during the week prior to the meeting of the National Conference of Social Work. This arrangement had the double value of making it easy for Churchmen attending the latter to share in the sessions of the Church's group, and for Church social workers to profit from the National Conference.

The success of that first Episcopal Conference surpassed Dean Lathrop's most optimistic hope. There were representatives from 56 dioceses and from the Church of England in Canada. These definitely asked that the conference be made an annual affair. A significant by-product was the organizing of the Council of Advice, an informal group of men and women chosen from diocesan social service commissions in various parts of the country, who met annually with the executive secretary to relate the work of the Department of Christian Social Service to the field and to keep the field more closely in touch with the work of the department.

Today it is interesting to examine the registration book of that first conference, and notice to what stature some of its members have since grown. The Rev. Frank W. Creighton was sole representative of the diocese of Albany, while the Rev. Charles K. Gilbert came with the New York delegation. Included in the Virginia group was the Rev. W. Russell Bowie.

One of the most helpful members of this initial conference was Bishop Brent, who was in Milwaukee primarily to preach the conference sermon of the National Conference of Social Work. In that he said with strangely prophetic vision:

"We must aim to shape and order society after God's pattern, even though we know that we are not going to do a perfect work in time. Yet we must not be discouraged when we are thwarted and disappointed, for all the while we are gathering within ourselves a value-deposit which is so imperishable that it laughs at death. When we pass over to the other side into the perfect city of God we shall make that perfect city still more perfect because we have been loyal in this world to the vision we had of it, and without being fully conscious of it have become a part of the vision's reality."

Through the intervening years the conference has functioned in very close and cordial relationship to the National Conference of Social Work. The latter soon offered recognition as one of its "Kindred Groups," which included the printing of the program of the Episcopal Conference in its own program. This gave the Episcopal Conference the same status with the National Conference as the National Probation Association, the National Child Labor Committee, and some forty other organizations which annually meet before or during the National Conference.

*NEXT MONTH the Episcopal Social Work Conference, founded by Dean Lathrop in 1921, will meet simultaneously with the National Conference of Social Work, in Kansas City. ¶ In this article Fr. Barnes tells something of the history and significance of this important annual gathering.*

IN 1929 the latter changed its designation for all these to "Associate Groups." Four years later it permitted each of the Associate Groups to name representatives on any two of its twelve divisions which cover corresponding lines of work. Accordingly Spencer Miller, Jr., now represents the Episcopal Conference on

the Division on Industrial and Economic Problems, while the writer represents it on the Division on the Family.

NUMEROUS values accrue from this close association with the National Conference of Social Work. In the first place it annually brings together the largest assembly of social workers in the world. Attendance in some years has run as high as 4,500. The meeting of the Episcopal Conference in connection with it makes possible the securing of the cooperation of outstanding members of the National Conference who belong to the Church.

Secondly, the National Conference of Social Work meets in almost every part of the country except New York City. By synchronizing the meetings of the Episcopal Conference therewith, it becomes possible to assemble Churchmen interested in the social implications of the Faith in a different part of the country each year. It is one splendid way of avoiding any possible Manhattanization of the interests of the Department of Christian Social Service.

Something of the subsequent spread of the Episcopal Conference throughout the country may be judged from the following list of its meeting places: 1921, Milwaukee; 1922, Wickford, R. I.; 1923, Washington; 1924, Toronto; 1925, Manitou, Colo.; 1926, Cleveland; 1927, Des Moines; 1928, Memphis; 1929, San Francisco; 1930, Boston; 1931, Minneapolis; 1932, Philadelphia; 1933, Detroit. From this list it will be apparent that in the dozen years or so during which the conference has functioned it has never repeated its meeting place.

Thirdly, meeting in conjunction with the National Conference has proved the logical method of fulfilling the function outlined for the Episcopal Conference at Milwaukee in 1921, that it exists "for the purpose of bringing together for fellowship and an interchange of views and experience, representatives of the various Provincial and Diocesan Departments, Commissions and Boards of the Protestant Episcopal Church, and the representatives of all institutions and agencies connected with the social task of the Church."

Fourthly, meeting as an Associate Group of the National Conference of Social Work forms an effective contact with that large number of Churchmen who hold salient positions in the social work programs of their several communities. Many of these had come to feel that the Church "wasn't interested" in their work because it was not being carried on under Church auspices. Thirteen years of the Episcopal Conference working in association with the National Conference has very definitely helped to close this needless gap.

In the early days of the conference it not only met during the week prior to the National Conference, but very often in some different community, or adjacent small town. It assembled in 1922 in the delightful colonial atmosphere of Wickford, before the larger group gathered in Providence. Three years later its members so enjoyed the quiet reaches of Manitou that few of them ever reached Denver for the National Conference! Since then the conferences have been held in the meeting city of the



National Conference and within its week. While this change undoubtedly meant a loss of intimate fellowship and charming leisureliness, it removed the possibility of aloofness and also reduced expenses for delegates.

DURING the years since 1921 many of the leading social workers in the country have taken their place on the program of the Episcopal Conference. These include: John M. Glenn, then director of the Russell Sage Foundation, New York; Mrs. John M. Glenn, president of the Family Welfare Association of America, and president, National Council Church Mission of Help; Miriam Van Waters, Ph.D., superintendent, Framingham Reformatory, Framingham, Mass.; Miss Mary Van Kleeck, director, Department of Industrial Studies, Russell Sage Foundation, New York; Hornell Hart, Ph.D., professor of Social Economy, Bryn Mawr College; Walter W. Pettit, assistant director, New York School of Social Work; Miss Sarah Ivins, field director, New York School of Social Work; Miss Gordon Hamilton, instructor in Social Case Work, New York School of Social Work; Marion E. Kenworthy, M.D., instructor in Mental Hygiene, New York School of Social Work; John A. Fitch, instructor in Industry, New York School of Social Work; Edward R. Cass, general secretary, American Prison Association; E. Van Norman Emery, M.D., associate professor of Psychiatry, Yale University; Frank J. Bruno, professor of Applied Sociology, Washington University; Miss Bertha C. Reynolds, associate director, Smith College School of Social Work; and Miss Charlotte Whitten, executive director, Canadian Council on Child and Family Welfare. It has never been necessary to pay honoraria to speakers.

In each year's program two special meetings are arranged. The first is in the interest of the Church Mission of Help, the only national case work agency of the Church. The other is in the interest of the Girls' Friendly Society, a proportion of whose activities is properly classified as social group work, one of the major divisions of social work.

From the start the conference has coöperated closely with the leaders in similar work belonging to other Christian bodies. On Dean Lathrop's invitation the very first meeting was attended by the Rev. F. Ernest Johnson, executive secretary, Department of Research and Education of the Federal Council of Churches. When the fourth conference met in 1924, there was a series of papers, entitled, "What Other Religious Bodies Are Doing in Social Service." These were given by the Rev. Alva W. Taylor, secretary of Social Welfare, Disciples of Christ; the Rev. F. Ernest Johnson, representing the Federal Council of Churches, and Dr. John A. Lapp, representing the National Catholic Welfare Conference.

In 1930 the Department of the Church and Social Service of the Federal Council of Churches decided to organize its own Associate Group in connection with the National Conference of Social Work. Accordingly there was held in Boston that spring the first meeting of the Church Conference of Social Work of the Federal Council of Churches. The moving spirit back of this right from the start has been the Rev. Worth M. Tippy, D.D., executive secretary of the Department of the Church and Social Service of the Federal Council.

Since that time there has always been an annual joint session between the Episcopal Conference and the Church Conference of Social Work. Technically, this is a meeting of the latter conference for which the former provides the speakers. The Episcopal Conference has been particularly proud of the caliber of the speakers which it has secured for these joint sessions. Among them have been George R. Bedinger, executive director, Public Charities Association of Pennsylvania; Sumner H. Slichter, Ph.D., professor of Business Economics, Graduate School of Business Administration, Harvard University; and William S. Keller, M.D., director, Cincinnati Summer School of Social Service for Seminarians.

Now the National Conference of Social Work has both American and Canadian members and occasionally meets on Canadian

soil. When this occurs the Episcopal Conference has gone with it as usual. This has been made possible by the splendid co-operation extended by the late Rev. Canon C. W. Vernon, D.C.L., who, from 1919 to January, 1934, was general secretary of the Council for Social Service of the Church of England in Canada. Hence, when the National Conference of Social Work went to Toronto in 1924, the Episcopal Conference was a joint meeting with the social service workers of the Church of England in Canada. The meeting was held at Havergal College, Toronto. The address of welcome was given by the Lieutenant Governor of Ontario, and the celebrant of the corporate Communion at St. James' Cathedral was the Bishop of Ontario.

The next time that a Canadian touch was added to the conference was in 1933, when the meeting of the National Conference in Detroit made possible an excursion to Canadian soil. One of the most important sessions of the Episcopal Conference that year was held at All Saints' Church, Windsor, Ontario. The arrangements were excellently worked out, due to the cordial coöperation of Canon Vernon, and three Canadian dioceses were represented. Presiding at the gathering was the Most Rev. John C. Roper, D.D., Archbishop of Ottawa and Metropolitan of Ontario, personally known to many American priests through his years of service on the faculty of the General Theological Seminary. The next point of contact with the Canadian Church will come in 1935, when the National Conference is to meet at Montreal. Detailed plans for the Episcopal Conference cannot be made until Canon Vernon's successor is appointed.

ONE of the reasons for the success of the Episcopal Conference has been the simplicity of its organization. There are no dues. There are no committee meetings. From the start the executive secretary of the Department of Christian Social Service has annually been elected as president. The other three officers have nominal duties during the week of the conference itself. The conference does not adopt resolutions in regard to matters of social or industrial policy. There is no gratuitous attempt "to commit the Church." For the current year the other officers are, first vice-president, the Rev. Carl Reed Taylor, chairman, Social Service Department, diocese of Missouri; second vice-president, Miss Eunice Robinson, executive director, Welfare Department, City and County of Denver; and secretary, the Rev. Claude W. Sprouse, rector, Grace and Holy Trinity Church, Kansas City, Missouri.

In the earlier years there was considerable confusion owing to the cumbersome name, "The National Conference of the Social Service Workers of the Protestant Episcopal Church." This confusion was partially due to the fact that it would never occur to visitors scanning the list of forty Associate Groups of the National Conference of Social Work to look for the Episcopal Conference under the letter "N." The lengthy title was equally distressing to the National Conference and at its suggestion a simplification of name was accomplished. Accordingly, the name was changed to the Episcopal Social Work Conference in 1931.

During the first years of the conference, when the Department of Christian Social Service was working on a much larger budget than it is now, it was able to publish annual proceedings of the conference, well printed and completely indexed. This was done until 1926. Since that time, however, it only has been possible to print a few of the most outstanding papers. These have remained in very constant demand until the editions were exhausted.

For the past two years it has been the policy of the conference to make all papers available in mimeographed form to those members who desire copies of particular addresses. While economical, this does not represent a very satisfactory solution. Some papers of a more popular type have been reprinted in the *Spirit of Missions*. Altogether a significant body of social literature has emerged from the conference.

From May 20th to 26th, this year, the National Conference

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## Youth Finds the Master

By Deaconess Ethel E. Spencer

**T**HEN JESUS TURNED and saw them following, and saith unto them, What seek ye? Then said they unto him, Master, where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day.\*

How direct and simple is the account of this first meeting with Jesus. We see the rugged John the Baptist with his disciples standing on the banks of the Jordan. His is still the old Testament teaching. He stirs in his hearers a sense of need, of expectancy. As never before they realize their sinfulness, the shallowness and hypocrisy of their lives. Though they have been attending the temple services regularly what slaves they are to formalism. Has God meant anything really personal to them? John's message appeals to the young fishermen, who in the daily battle with the sea have learned self-discipline. And now, as they are listening eagerly to the Baptist's account of the baptism of Jesus, He Himself walks along the river bank.

I think as He approaches there comes into their hearts a sense of joy, of expectancy. Their hearts burn within them. The tall young man with the broad shoulders, the lithe elastic step, the strong hands which are accustomed to making yokes for oxen, benches, and beautiful cedar boxes, has a look of power about Him. He has recently come from his long fast of forty days in the wilderness. Years of discipline in the home of Joseph and Mary have given Him great powers of endurance. Physically He is beautiful to look upon, and moreover there is an indescribable air about Him which is arresting. The long fast, with its weeks of rapt communion with the Father, the battle with the evil one and the final triumph, the ministration of angels, the outpouring of the Holy Spirit at His baptism, sealed by the descent of the Dove, and the voice of God saying, "This is my beloved Son in whom I am well pleased"—all these have left their mark upon Him. And now He is ready to begin His ministry, and to gather unto Him disciples for training.

As Andrew and John follow our Lord along the river bank they are irresistibly drawn to Him. Can it be that this is the Messiah, and that soon they are actually to meet Him? But they are too shy to accost Him—perhaps He will notice them!

"Then Jesus turned and saw them following." He must have divined intuitively their shy eagerness, and that He would find His first disciples that morning. There is reticence and dignity in that meeting. How tactfully He meets their shy advances. "Where dwellest thou?" they ask. What depth of longing is implied in the question—and Jesus' simple reply, "Come and see"! What eager joyous glances they must have exchanged with one another! The thing they longed for has come to pass.

What a day it must have been with Jesus where He lodged! Did they ply Him with questions? Perhaps they talked with Him of the splendid work of John Baptist, and of how he has aroused their sense of expectancy. Whatever they talked about, or when they sat silent with Him in happy realization of His companionship, they were happier than they had ever been before in their lives. It all seemed too good to be true. They met in Him one who understood them perfectly, who aroused in them a realization of their religious vocation. Even though their trade was that of fishermen, He saw in them potential apostles. They began to experience a reverence for that Something within themselves which throbbed in eager and glad response to the beauty of holiness which radiated from Him. Never again will life be dull and drab for them. Romance has entered their lives, the romance of experiencing the sympathy and understanding of Jesus, the romance of fellowship with Jesus, the romance of sharing an eternal secret with Jesus.

They have their first meal with Jesus, and secretly they must have thought how much they would have to tell the others, Peter and James. They could hardly wait to go and tell them, and to

bring them to meet Jesus. And Andrew, before the day is over, goes out to find his own brother Peter, and to say to him: "We have found the Messiah," than which there could be nothing more wonderful.

When Jesus beholds Peter He says, "Thou art Simon the son of Jonas, thou shalt be called Cephas, which is by interpretation, a stone." Eager impulsive Peter is to become like unto a rock in stability! Did he come running with Andrew? Was he still in his soiled fisherman's clothes, in too much of a hurry to change? Not exactly the type we should choose for a school of prophets! But Jesus sees in him the heroic apostle who should become by virtue of disciplined enthusiasm a leader, and finally a humble courageous martyr in the cause of the Master.

I think at the close of that first day spent with Jesus where He dwelt, there were lingering farewells, looking to other days that would be spent with Him. I suppose that when they left Him that night they went back to their fishing in the Lake of Galilee. As they sat quietly in their boats, launched out a bit from the shore with the light from the lanterns set in the boats to attract the fish, which speaks to those on shore of the midnight vigil of the fisherman, of his battle with the elements of nature, of his life of self-denial and discipline, they would have to be very quiet lest they frighten the fish away. I think that in the great silence, night after night, they learned the wonder of ever increasing and deepening communion with One who is over all and in all and under all. Beneath the deep blue sky twinkling and glowing with stars innumerable, or during the radiant nights when the stillness of the night reflects the glory of the moon, they experience the mystical companionship of Jesus.

O blessed Master, Who upon earth didst draw youth unto Thyself so that they gave up all of wordly things to follow Thee, we thank Thee for the youth who hear Thy call today. Draw them through disciplined enthusiasm into an ever deepening knowledge of Thy companionship love and sustaining power, so that in loving contrition they may adventure wherever Thou wouldst have them go in joyous service and witness, in Thy dear Name. Amen.

## The Episcopal Social Work Conference

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of Social Work is to gather at Kansas City, Mo., for its sixty-first annual session. As usual the Episcopal Conference will meet in connection therewith. This, its fourteenth meeting, will be of particular interest inasmuch as it is the first time it has ever been held in the Province of the Southwest. Among the speakers will be the Very Rev. Vesper O. Ward, Dean of the Cathedral of Our Merciful Saviour, Faribault, Minn.; the Rev. Harry Watts, chairman of the Social Service Department of the diocese of Colorado; the Rev. Harry Lee Virden, past president of the Texas State Conference of Social Welfare; Miss Viennie Borton, assistant secretary, National Council Church Mission of Help; Mrs. Margaret Wells Wood, field representative, American Social Hygiene Association; Miss Dorothy May Fischer, secretary for Young People's Work, Department of Religious Education; Lawrence A. Oxley, commissioner of Conciliation, United States Department of Labor; Ralph S. Barrow, executive director, Church Home Society, Boston; and Spencer Miller, Jr., consultant on Industrial Relations, Department of Christian Social Service.

The subjects set for discussion for the 1934 Conference include such practical topics as The Church's Share in Social Reconstruction; The Unmet Needs of the Adolescent Girl; The Church and the New Leisure; The Contribution of the Church to Negro Welfare Work; The Technique of Pre-Marital Instruction; Trends in the Care of Dependent Children; Observable Techniques in Pastoral Care; and Family Counseling. It is only by bringing such questions definitely to the Church's attention through prepared papers that the Church's social thinking can advance.

\* St. John 1:38-39.



# Liberal Catholicism and the Eastern Churches

By the Rev. Robert Frederick Lau, D.D

Counselor on Ecclesiastical Relations, National Council

AND thus the Catholic view prevailed," said a justly beloved professor of Church history, concluding a lecture on a dispute between the West and the East in which the East failed to prevail. The lecturer's notebook and his jaws snapped shut simultaneously and his eyes sparkled with satisfaction. To him it was just another instance of *Roma locuta causa finita*. He was a loyal Anglican, with never a touch of the Roman fever; but he was "of the West, western." Practises peculiar to the East were to him deviations from a divinely inspired Catholic norm or at best symptoms of immaturity or retarded development. A self-sacrificing pastor, in whom the stream of sympathy ran broad and deep, he was a narrow-minded theologian.

In the resurgence of Catholic faith and life which we call the Oxford Movement, it was natural to turn to the experience of the Roman communion in which apparently there had been, during the centuries when *lex orandi* was hardly *lex credendi* in the English Church, nothing but a full and true grasp of belief and practise. It was forgotten that the most Catholic-minded of the reforming bishops had made certain changes with utmost deliberation in an endeavor to bring the English Prayer Book into harmony with sound, ancient Catholic doctrine, as opposed to current distortions. This was forgotten and the laudable endeavor to "restore" resulted in no little adulteration of simon-pure Catholicism. Even today, when standard Roman books sound curiously Anglican in many respects, valiant priests (not all of them old) are fervently propagating ideas and practises which their papal confrères are tossing into the discard. And some, at least, of our unofficial missals show a detailed acquaintance with the Roman Mass but not with Roman liturgical scholarship.

There was nothing wrong in the principle adopted, *i.e.*, to turn to an experienced neighbor for help, and Anglicanism has received much of value. Too often, however, the application of the principle has been unscholarly and unscientific. What is to be deplored is not past reliance on Roman experience but the fact that we have too often failed to get in touch with what is best in that experience. The stark simplicity of Catholicism as it is exhibited in the English Reformation has been interpreted and embellished, not always to advantage. An out-moded modernism (Scholasticism) and the latest popular novelties of devotional expression have been brought to bear on our formularies. We have learned to speak of seven sacraments but fail to furnish a definition which comprehends all seven. We speak of "minister, matter, and form" in the sacraments as though the Catholic teaching on these subjects had been delivered once for all through the Western Church. Countless volumes give evidence of the fact that Anglicanism has almost been strangled in an attempt to force it into a Roman mold.

Among the many influences which in the past hundred years have tended to keep the expression of Christianity throughout the Anglican communion from becoming "static, crystallized, and fossilized" a notable place must be assigned to contacts with the literature and people of the Orthodox communion and the so-called lesser Eastern Churches. This contact was as natural and inevitable as that with Rome. The driving motive, of course, was anti-Roman. Theoretical knowledge of and increasing fellowship with the non-papal Catholic Churches of the East seemed to justify and strengthen the Anglican position.

**T**HIS paper is one of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

Excepting the rather tactless and individualistic Deacon Palmer of Magdalen, the Early Tractarians had little personal contact with the East. In fact, most of those who were not indifferent displayed a critical attitude or merely academic interest. The failure of the earlier negotiations between the Non-Jurors and the East was not encouraging, nor was the current attitude of Orthodoxy as revealed in Mouravieff's statement, "We know you only as heretics. You separated from the Latin Church three hundred years ago, as the Latins had before that fallen away from the Greeks. We think even the Latin Church heretical; but you are an apostasy from an apostasy; a progress from bad to worse." It was the Jerusalem bishopric, a sore point with the Catholic school of thought, which "challenged the entire Church of England to give thought to the claims and position of the Eastern Church" (*cf.* P. E. Shaw, *The Early Tractarians and the Eastern Church*, p. 140).

**T**HE STUDY of the ancient Greek fathers became popular under the lead of the Tractarians. The publication of Palmer's *Origines Liturgicae* in 1832 gave an impetus in another direction. To these studies some of the best minds of the Anglican communion devoted much time and thus steeped themselves in a "new" Christian philosophy with far-reaching results. For example, if popular manuals borrowed from Roman sources of equal dogmatic importance have stressed a Real Presence in the Blessed Sacrament which is practically local and material, the main stream of Anglo-Catholic thought, under Eastern influence, conceives of that Presence, locally apprehended, as awfully real because it is spiritual. It is the province of another paper in this series to discuss "the Platonic tradition in Anglo-Catholicism"; it is, however, of more than passing interest to note that the following of that tradition is largely due to our contacts with Eastern Christianity. The spirit which pervades *John Inglesant*, "a classic of the Catholic revival for over a generation in spite of the daring character of its theology," is akin to the spirit which pervades Orthodoxy. It is a spirit which makes for a liberal, modern Catholicism by looking upward and backward, by searching for eternal realities in writings antedating such modernistic devices as the great work of St. Thomas Aquinas, and by endeavoring to recapture the values of Christian experience. It tries to recover the mystical Body of Christ which has been obscured by the perpetuation of the Latin State in the Roman Church.

It is not only Anglicanism which has been deriving benefit from this Eastern influence. Let us give heed to the Roman Catholic Dom Albert Hammenstedt:

"It is known that the monks of Maria Laach, and more or less all the friends of the liturgy in Germany, have a great liking for the writings of the ecclesiastical writers of the first seven or eight centuries, which witnessed the birth of the liturgy in its essential parts. As these authors favored a certain theological and philosophical doctrine which, without any exaggeration, they could call a Christianized Platonism, it has been said that the monks of Maria Laach also Platonized a bit. . . . Surely . . . we do not disavow recent theology; in other words, scholasticism and the theology such as is presented after the Council of Trent. We merely insist on the fact that to understand the original sense of the liturgical texts and ancient rites, more or less modern theology is not of the same value as the dogmatic and asceti-



cal expositions of the old theologians. On the other hand, the sustained familiarity with the writings of the Greek fathers has produced among the friends of the liturgy a certain mentality which in our days is almost unknown and that, I believe, to the detriment of Catholic piety. Although it may be very difficult to explain my thought in a few words, I venture to say that intuition based on liturgical symbolism is preferred to rational speculation and to abstract ideas, dogma to morals, the *esse* to the *agere*, the whole in its totality to the parts, the community to the individual with his egotistic tendencies." (*Orate Fratres*, February, 1932, p. 170.)

Have we here an approach to the need keenly felt by many today, the recovery of Catholicism *as a whole*? Evidently Dom Albert is conscious of breathing a more bracing air when he and his brother monks, for the moment, ascend the heights of Eastern thought and Eastern worship. These monks have discovered what Anglicans uncovered in their attempt to support a non-papal Catholicism. Anglican thought is being freed from the rigid frame of Latin codification and is learning to soar in heavenly places. Keenly conscious of the "miracle of the Mass" it also is beginning to know how to enter the gates of heaven in the Liturgy and to dwell for a time with the King ever glorious and all His saints. We understand how to share in the Eternal Drama of Calvary; we are learning to feel *at home* in "the whole state of Christ's Church," the home of the Holy Spirit, during the Holy Eucharist.

THIS turning to the East, as regards more especially the rank and file of our clergy and to some extent our laity, has had interesting results. It made instruction in forgotten Catholic truths easier by rendering them more palatable. People who would blindly reject teaching on the ground that it was Latin just as blindly accepted it when informed that it was Greek. A priest or layman who at first opposed the practice of using the Eucharist as the chief and normal service on the Lord's Day because it seemed to be an aping of the Roman Catholic High Mass might give up his opposition when he learned that the Orthodox Church so used the divine Liturgy. That the Catholic Revival owes much to this often automatic, uncritical acceptance is beyond question, and such acceptance is at least on as high a level as unreasoning rejection. Unfortunately, in this way support was frequently secured for teachings cast in so rigid a Western form as to make them all but unrecognizable by the East and, if it were possible, almost devitalized.

A more critical attitude has asserted itself and we have come to learn and weigh the difference between Western and Eastern explicative teachings concerning the dogmas of the Church. It would be an easy matter to overemphasize some of the distinctions and it is fair to ask how they appear to a scholarly Uniate, *i.e.*, to an Eastern Christian under papal obedience while retaining his rite.

Archbishop Andrew Szeptyckyj, in an article entitled "Catholic and Orthodox Mentality" (in *Catholic Missions*, January, 1931, reprinted from the *Commonweal*), discusses the "gulf which must lie between two forms of Christianity which have followed such differing ways since the ninth century." He does not consider the difference great or essential, for the Orthodox faith is none other than the Catholic faith as apprehended previous to the schism of the East. Only the evolution that it has undergone in the West distinguishes the faith of today from that of the undivided Church. *Ideas*, however, have undergone a considerable evolution in the East. Thus the East differs subtly from the West even where there is no real difference at all. For instance, the Church may be considered as a juridical society, with all the framework essential to such an institution; on the other hand one may contemplate only the spiritual side of the Church, putting in the first place sanctifying grace which unites every member to Christ and member to member. It is perhaps true to say that Catholics view the *extension* of the Church and the numbers of the faithful, whereas the Orthodox see only the *depth* of the Church and the quality of its members. These concepts are as two lines or planes intersecting each other at right

angles: Catholics viewing the horizontal plane that covers the face of the earth while the Orthodox contemplate the perpendicular which joins earth to heaven. This diversity of concept must always be borne in mind in discussions concerning the Church.

THE ABOVE condensation is entirely in the words of Archbishop Szeptyckyj. The balance of this irenic article stresses the *passivity* which characterizes the Eastern sacramental system and the difference between Roman and Orthodox treatment of the Blessed Sacrament. The entire essay deserves a careful reading. Does not the Anglican heart sense a kinship with the Orthodox point of view as described by the Uniate prelate? Does not the faithful Protestant cherish the Eastern concepts, concepts of a communion which, the Archbishop maintains, has kept the Catholic faith in its entirety? Above all, which has the stronger appeal to the "Modern World" with which this series of articles is concerned? The answer to this last question belongs to the reader, for the writer, who through daily contact knows actual Orthodoxy *at its best and at its worst*, is certainly prejudiced to a degree which will not escape detection.

The fact that there are important differences between East and West as regards the theory and administration of the sacraments is becoming known to Anglicans generally. "The servant of God, N., is baptized, in the name of the Father, Amen. And of the Son, Amen. And of the Holy Spirit, Amen," is the form used by the Orthodox. At confirmation, which immediately follows baptism, the priest anoints the child with the holy Chrism, saying, "The seal of the gift of the Holy Spirit." Confession is ordinarily a general self-accusation; "this manner of confession as practised by the Russian people must be held by Western theologians as sufficient" (Archbishop Szeptyckyj). And the East consecrates the bread and wine to be the Body and Blood of our Lord not by using the Words of Institution but by invoking the descent of the Holy Spirit.

These and other divergences from Roman usage are to be found not only among the Orthodox but also among the many Uniates—Orthodox groups which have submitted to the Pope. For our present purpose it is beside the point to inquire which side is more in accordance with primitive practice. Our interest lies in the fact that there are wide differences between East and West as regards the sacraments and that they are not deemed essential differences by Rome. Anglicans have been nurtured on much sacramental teaching which is purely Roman. It may or may not be admirable. It is of some authority in the Catholic Church. But it is not the only valid theory within the Catholic Church; in fact, not even within the Roman communion.

However, it is no more than fair to ask what is the Orthodox attitude towards peculiarly Western authoritative speculations on the Church and her sacraments. An Eastern controversialist would probably designate the Roman attitude as pre-Christian. If irenically disposed, as is our Uniate Archbishop, he would express his regret that conflict with a legally-minded Protestantism should have forced Rome to the point of giving an almost dogmatic character to opinions forensic rather than pious. For himself he has little need, indeed little use, for logical deductions from Catholic dogma. His chief concern is to relate all Christian belief and practice to the Holy Spirit, the Lord and Life-giver. Take, as an illustration, the following statement on the distinction between greater and lesser sacraments, so familiar to the "moderate" Anglican:

"Now when the question is raised as to which of these seven Mysteries is more and which is less important, the question inflicts a wound upon the conscience of the believer. It seems almost an offense to the Holy Spirit. Throughout its whole past, down to our own times, the Church has gathered a rich experience of the effective workings of God the Holy Spirit in all these seven Mysteries. One chariot might look more sumptuous and another less sumptuous, but it is not the chariot that matters but the charioteer. Whenever the Holy Spirit descends upon men through His grace, is it not indifferent how He arrives, sumptuously or simply? It is He that matters" (Bishop Nikolai, in *The Christian East*, Vol. IX, p. 82).



The phrase "a rich experience" must not be overlooked, for it strikes a note which is seldom, if ever, missing in Orthodox theological writings. It is the very basis of their thought on Authority and Infallibility.

In the same article Bishop Nikolai, who is well known to many American Christians, has this to say about the manner in which the seven Mysteries confer grace. "We do not know How; we know That." The *experience* contents him. He probably smiles at our Article XXVII, with its Thomist ideas, and considers the earnest effort of Latin theologians who for six centuries have speculated without resulting agreement on "a precise definition of the mode of causality which would be equally applicable to each of the specific operations of the several sacraments" a blasphemous, fabulous waste of time (cf. *Essays Catholic and Critical*, p. 372).

In that compendious volume, *The Doctrine of Grace*, a chapter is assigned to the famous Greek theologian, Dr. Hamilcar Alivizatos, on the Orthodox Church and Sacramental Grace. Cannot you picture this learned layman as he opened his essay with these words:

"The term Sacramental Grace is entirely unknown to the Orthodox terminology, since the Grace received through the Sacraments is nothing special, but simply the ordinary Grace of God received through the Sacraments."

Out of courtesy he employed the term Sacrament, whereas Orthodoxy knows only the seven Mysteries, the secret but effectual workings of the Holy Spirit in our hearts.

Far too many Anglican scholars dismiss Orthodoxy as a mystery, static and ineffective. In plain words, they do not know the East. The Liberal Catholic usually honors it with a footnote. Holding fast to Catholic verities, he seeks a modern Catholic apologetic. He will find it, or at least many weapons for his armory, in the East, for in large measure his struggle is to liberate the Church from concepts which are foreign to Orthodoxy. Perhaps the authors of *Lux Mundi*, of *Essays Catholic and Critical*, of *The Development of Modern Catholicism* could have served us better, in their several generations, had they been more intimate with Eastern worshipers standing before the Sacrificial Table of the Eucharist.

"We are afraid lest theology should obscure the simplicity of Christ's intimacy with us. Some men try to do without theology. The Orthodox also understand this fear. But their answer as a Church is to throw all the fullness of their theological thought into their worship" (D. V. Chitty in *The Christian East*, Vol. X, No. 4, p. 135).

Ideas travel slowly, especially from the libraries of experts on patristics, liturgics, and dogmatics to the homes of faithful communicants. They sift through mind after mind. Very few of our laymen realize that there is anything in the numerous conferences between Anglicans and Orthodox to affect their own thinking and living. But out of these libraries and conference-rooms there is coming to us, Anglicans of every school, a new Church apologetic, best illustrated by Fr. Dunphy's recent book, *The Living Temple*, in which the faith and the love of the Catholic Church are depicted by one who has caught the meaning of Eastern Orthodoxy and has found in it a spirit which can give life to a more or less rigid Anglicanism. And it is a dull reader indeed who will not see in that spirit the best approach to Reunion—between our Protestant brothers and ourselves.

WHAT IS IT that the music of the Church can do for us? It is not possible for most persons to shut themselves up in a monastery and sing psalms in Plainsong; and how sad for the world, if it were possible! Does this music merely soothe us, or satisfy our antiquarian interest? Or has it a real part in our religion? It is not an anodyne to pain. Nor must it be divorced from the words, far older than itself, that have come down to us through the ages. We come to Plainsong, not as to an escape from the turmoil of the world, but as to a source of power.

—Rev. Frank Damrosch, Jr.



## Churchwomen Today

Ada Loaring-Clark, Editor

IN MY MAIL a few mornings ago were these refreshing, spring-time lines:

WILD FLOWER

"From Thy Magnitude of Power,  
Thou hast made this little flower;  
Ministered at its quiet birth,  
Nourished the seed down in the earth;  
Warmed it with sun,  
Washed it with rain,  
Strengthened with wind,  
Again and again!

"And here on a hillside,  
A wild, rocky place,  
It stands in its beauty,  
Reflecting Thy Face!"

SARA NICHOLS GUILD.

IN OUR WORK for Mother Church our highest privilege is to serve on the Altar Guild. All of us do not share in diocesan organization and are not so fortunate as the Churchwomen of Pennsylvania. Mrs. E. A. Reath, president of the Altar Guild of that diocese, tells us that: "We have made gifts this year to needy churches in all parts of the country, besides answering requests from our own diocese. In fact, we have done more for those outside the diocese than within it. This is as it should be because these remote parishes have no organization nearby to which they can turn for help, and I am glad we are in a position to give them what they need. Our ability to serve is only limited by our bank balance."

Altar Guild Work

It was the privilege of this Guild to provide a fully equipped altar as part of the exhibit of the National Committee of Diocesan Altar Guilds, at the Catholic Congress held in Philadelphia. The object was to demonstrate how a simple altar and furnishings could be procured for a very small sum of money, and yet be dignified and fit for the Master's service. The altar was of birch wood with a simple Latin cross in front. The cross and candlesticks were of the same wood, made at St. Andrew's School, Sewanee. Then there was a pewter chalice and paten, with a wafer box of the same material. The burses and veils were of silk damask with no embroidery, only crosses of sewed on ribbon. Something under \$90 covered the entire cost. The exhibit attracted much attention and, after the Congress, it was sent complete to a parish in Arkansas whose church had been burned to the ground.

SUMMER is "just around the corner" and we must commence to plan if we have not already done so. The current issue of *The Record* of the Girls' Friendly Society is full of suggestions and tells us what to do when we play, study, and recreate ourselves in groups. Information in regard to

Vacation Time

worship programs, holiday houses, hiking, athletics, dramatics, and balanced meals for camp and conference is all given in detail. It is not only valuable for members of the Girls' Friendly Society but for others who may be thinking of group recreation.

PLANS FOR SUMMER conferences are nearly complete. We should now be busy working up attendance. Nothing is of more lasting value to a young woman, or a young man for that matter, than the inspiration, fellowship, and information resulting from such summer conferences. If we, as Churchwomen, are to be well informed we must ourselves attend and interest others in doing so.



## Books of the Day

Rev. William H. Dunphy  
Editor



THE CHRISTIAN MESSAGE FOR THE WORLD TODAY. New York: Round Table Press. 1934. Pp. 203. \$1.50.

THOSE who prefer to rethink missions and other world problems along Christian lines, rather than those of a liberal semi-paganism, will find valuable assistance and stimulation in this work. The writers' equipment for their task consists of something more than an ecclesiastical Cooks' Tour, and what they say is worth listening to. Henry Van Dusen offers an acute analysis of "the Mood of our Generation." Man's mastery over nature promised a united world, security and comfort, culture, happiness. The actual fulfilment has been the World War, the depression, jazz, ennui. And it is to the man of today, ill-equipped for the task before him, baffled, disillusioned, nerveless, that the Christian faith must bring its message.

Basil Matthews writes of "the Growing Faith of Communism." He correctly notes the Hebraic and prophetic strain in Marxism, derived from its founder, and agrees with Nicolas Berdyaev that "the one thing to pit against integral Communism, materialistic Communism, is integral Christianity," which is much more revolutionary, and is based, not on materialistic falsehood, but on the supreme Reality, God. Francis P. Miller discusses "the New Religion of Nationalism," the deification of the totalitarian nation-state, and points out the peril it constitutes to the Christian's efforts to translate into human forms his belief in the eternal reality of the Family of God, and the influence of this all-inclusive collectivity on the integrity of his personal life. He sees that a Universal Church is the only power sufficient to overcome this, and approaches closely the Catholic conception of the Church. Francis J. MacConnell deals with "the World Economic Crisis," the forces that have been released, the dangers involved, and the need to keep human values uppermost. There is one curious sentence apropos of the control of population: "even (!) the preaching of rational self-control can have an effect on birth statistics."

The Christian Message is presented with clarity and conviction by John A. Mackay, William Paton, Kenneth Scott Latourette, Luther Allan Weigle, and E. Stanley Jones. Dr. Mackay has, through experience, outgrown the shallow Liberal divorce between the Jesus of history and the Christ of Paul, and appreciates the central importance of the Resurrection. Dr. Paton has a thoughtful and scholarly treatment of "Christianity and Other World Religions." It is a good antidote to the nonsense commonly written on this subject, but is always fair and usually sympathetic. Dr. Latourette writes ably of "the World Reach of the Christian Faith," keeping Protestantism generally in the foreground of his consciousness, Dr. Weigle of "the Purpose of Missions" (which has all too often been overlooked in recent literature), and E. Stanley Jones of "the Motives of Missions." Dr. Jones draws a valid and much needed distinction between proselytism, which he condemns as non-Christian, and the conversion our Lord demands, which is the dynamic of Christian life and missionary energy. He recognizes that preaching has had far too predominant a place in Western (*i.e.*, Protestant) services, and agrees with the complaint of the Chinese about Christianity that "it is a very talkie religion."

This is a book which cannot be too highly commended. Preachers, lecturers, members of discussion groups, and others who are intelligently interested in Christian missions and world movements will read it to their profit. W. H. D.

PRAYERS FOR SERVICES, compiled and edited by Morgan Phelps Noyes (Scribner. 1934. Pp. 296. \$2.50) is a beautiful anthology which should prove very helpful to leaders of worship, particularly in the non-liturgical religious groups.

ELEMENTAL RELIGION. By L. P. Jacks. New York: Harper and Brothers. Pp. 143. \$1.75.

TO THE LYMAN BEECHER LECTURES for 1933, which make up the bulk of this volume, Dr. Jacks has added the three sermons which he preached in Liverpool Cathedral in June. Most readers will regard the lectures as far the more valuable. Written in Dr. Jacks' trenchant style, the book bristles with quotable passages. In his discussion of tradition, Dr. Jacks points out that there could be no belief in God were it not for tradition. "Would it be possible," he asks, "for you or for me, standing isolated from the great traditions of our race, to find God, to give meaning to the idea of God, to prove to ourselves or to anyone else that God exists?" Again, in the lecture on "Acquaintance with God," he declares that "the right of private judgment, indeed, does not mean that all of our private judgments are right."

One wishes that every layman might read the excellent chapter on "Religious Experience." R. E. C.

COLLOQUIES AND PRAYERS FOR HOLY COMMUNION. From the writings of the late R. M. Benson, S.S.J.E. Compiled by G. T. Pulley, S.S.J.E. Morehouse. 1934. \$1.00.

THESE considerations and reflections of an acknowledged master of the spiritual life should provide much food for meditation on the Bread of Life. They are steeped in the language and the spirit of Holy Scripture and avoid the "love-dovey" "Sweet Jesus" type of devotion, which along with other South Italian importations has recently appeared in our midst. Like most non-liturgical Communion prayers, they are almost exclusively addressed to Christ, rather than to the Father through Christ. One may be pardoned for desiring more devotions like the introductory prayer and "The Secret Voice of the Father," which preserve the latter emphasis. Yet the book as it stands is one of rare beauty and spirituality. W. H. D.

GOD'S TURN. By Henry Sloane Coffin. New York. Harper and Brothers. 1934. Pp. 100. \$1.00.

DR. COFFIN contributes the eighteenth book in Harpers' Monthly Pulpit, a little volume of ten sermons of the arresting character which one would expect from the man who wrote *What to Preach*. Here is Liberal preaching at its best, exhibiting much of the strength of that school and a few of its most patent weaknesses. The book is to be recommended quite as much for its method as for its content; the sermon entitled "Shields of Brass" constituting a striking treatment of an obscure Old Testament text. Churchmen will consider the Trinity Sunday sermon inadequate, but any clergyman will profit by a careful study of Dr. Coffin's brilliant homiletic style. R. E. C.

THE HOPE OF THE WORLD. By Harry Emerson Fosdick. Pp. 240. Harper & Brothers. 1933. \$1.50.

TWENTY-FIVE SERMONS delivered by the distinguished preacher, writer, and pastor of the Riverside Church, New York, from his own pulpit and subsequently over the radio, make up the contents of this very fascinating volume. The writer comes to grips with many aspects of the present social situation and is absolutely fearless in his presentation of the issues involved. The addresses are timely and abound in illustration. In common with great preachers of every age he makes profitable and frequent use of Holy Scripture. Clergy and laymen alike will read this book with great profit. J. H. S.

THE RIVERSIDE NEW TESTAMENT: A translation from the original Greek into the English of Today. By William G. Ballantine. Boston: Houghton Mifflin. 1934. \$1.00.

THIS is a convenient low priced edition of a translation published some 10 years ago. Its chief merit is perhaps its relative conservatism. The Ballantine translation, while generally successful in rendering the sense of the original, happily avoids those irritating ultra-modernities of vernacular which mar certain of the new translations, and so preserves much of the dignity and the cadences of the classical English versions. P. V. N.



# NEWS OF THE CHURCH

## Metropolitan Platon, Russian Prelate, Dies

Succumbs Shortly After Death of  
Rival for Title; Had Notable  
Ecclesiastical Record

NEW YORK—The Metropolitan Platon, Russian Archbishop of North America by appointment of the late Patriarch Tikhon in 1923, died April 20th at his residence here after an illness of several months, at the age of 69.

His death follows by about a month that of Archbishop Kedrovsky, also claimant to the title of Primate of the Russian Orthodox Church in North America, who received his appointment from the Holy Synod in Moscow, also in 1923, the same year in which Patriarch Tikhon was deposed by a Church council in which the predominant forces were alleged to be controlled by the Soviet government.

### ARCHBISHOP BENJAMIN THIRD CLAIMANT

A new Archbishop of North America, Benjamin Fedchemkov, appointed by the Patriarchate of Moscow, arrived April 4th. He said on his arrival that his object was to clear up the relations between the Patriarchate and the Russian Church in America. He had been here last fall to request the Metropolitan Platon to declare his relation to the Church in Moscow and to come under its authority "on the basis of abstinence from politics."

The Metropolitan Platon replied that his Church here was autonomous, and the heads of the Church in Moscow went through the form of dismissing him from office.

### CHOICE OF SUCCESSOR UNCERTAIN

Followers of the Metropolitan Platon were reluctant to discuss the matter of selecting a successor. There will be a council of representatives of all the parishes which acknowledged his supremacy, it was said, and they will decide on the procedure. New problems are presented, in view of the fact that this group in America, acting on the authority given by the

(Continued on page 839)

## Mexican Woman's Auxiliary Functioning in Arizona

PHOENIX, ARIZ.—What is believed to be the first and so far the only Mexican and Spanish-speaking branch of the Woman's Auxiliary in the United States is made up of women from the Alhambra and Golden Gate Mexican missions near here. The enthusiastic Mexican women have for their leader Miss Isabel Beauchamp, a Puerto Rican graduate of St. Catherine's Training School, Santurce, Puerto Rico.



THE LATE METROPOLITAN PLATON

## Church Rural Leadership Sessions Open June 25th

Dr. Fenner, National Secretary, Social  
Service Department, to be in Charge

MADISON, WIS.—The Episcopal Church's rural work will be studied again in the twelfth annual conference at the University of Wisconsin, Madison, June 25th to July 6th, with a program reflecting the new conditions of rural life wrought by social changes of recent years. The average attendance of seventy at this conference represents about thirty-five dioceses and districts.

The Rev. Goodrich R. Fenner, secretary for rural work in the National Council's Social Service Department, is in charge of the conference; programs may be obtained from him at 281 Fourth avenue, New York City.

"The strategic importance of the rural minister in the making of a better rural civilization," Mr. Fenner says, "receives increasing recognition from state universities and agricultural colleges. They provide a large number of conferences for the rural clergy each year. It is noteworthy that the clergy of the Episcopal Church make up a considerable portion of their enrolment, in many instances exceeding the combined enrolment of all other religious groups."

## Young People of New England Hold Conference May 12th, 13th

HARTFORD, CONN.—A full and interesting program is promised the young people of the province of New England when they gather at Christ Church Cathedral, Hartford, May 12th and 13th. The conference themes deal with Building of the Year's Program.

## Church Congress Hears Many Views

Variety of Important Subjects Dis-  
cussed in Sessions at Philadelphia  
April 17th to April 20th

BY ANNA H. HOWES

PHILADELPHIA—The Church Congress, a debating society on a national scale, met in Philadelphia from April 17th to April 20th. The meetings, presided over by the president, the Rev. Harold Adye Pritchard, D.D., were all held in the Bellevue-Stratford Hotel with the exception of the corporate Communion, which was celebrated in St. James' Church.

The subject for the opening meeting, What Should Be the Relation of the Church to the National Recovery Administration? was presented by the Rev. Floyd Van Keuren, D.D., executive secretary of the social service commission of the diocese of New York, and by the Rev. William B. Spofford, managing editor of the *Witness*, and executive secretary of the Church League for Industrial Democracy.

Dr. Van Keuren, stating that this depression, the tenth from which our country has suffered during the past hundred years and the fifth major one, was not in many respects dissimilar to previous ones, from each of which the country has emerged into economic recovery, believes the most absurd premise of the many upon which "panhandlers, agitators, and advocates of revolution" have based their arguments, was that capitalism had failed.

"If one means by capitalism," said he, "the private ownership of goods which the owner may use legally to increase his income, then it is a matter of economic history that capitalism is the only economic system which has ever succeeded."

### RECOVERY PROGRAM PRAISED

He praised the recovery program for its abolition of industrial child labor, the elimination of starvation wages and sweat shop conditions, the rights of employers, workers, and consumers to organize for their welfare and to bargain collectively, and the effort to relate more justly the economic interests of rural and urban populations, as well as for the opportunity it has given honest business to cleanse itself of unethical practices. But he warned that the Church should stand ready to prevent if possible some of the dangers arising out of the program, namely, "insidious attacks by subversive radicals"; the temptation for workers, consumers, or employers to over-emphasize their rights to the injury of others, and the potential dangers of too much reform and too little recovery and too much experiment.

He recommended that the Church can and should "re-emphasize the virtue of



high loyalty as one of the great forces in social development. . . . Keep herself and her people intelligently informed on all phases of social welfare, securing this information from experienced practitioners who are actually doing social work, and not from theorists—certainly not from radicals who would cut the roots of the past in their ignorance that the underlying philosophy of both individual and social progress is developmental and through growth. . . . Above all else, the Church's largest contribution to national recovery will be by her emphasis upon the *spiritual* as the greatest value in every walk of life."

He suggested that the Church take for her motto the words from President Roosevelt's inaugural address: "We face the arduous days that lie before us in the warm courage of *national unity*; with the clear consciousness of seeking *old and precious moral values*; with the clean satisfaction that comes from the *stern performance of duty* by old and young alike. . . . In this dedication of a Nation we humbly ask the *blessing of God*. May He protect and keep every one of us."

#### PROFIT SYSTEM'S END ASKED

The Rev. Mr. Spofford, who spoke next, identified himself as one of the economic "panhandlers" referred to above and called upon the Church to seek the end of the profit system under which man is treated as an instrument instead of as a being of priceless value. He bitterly denounced a system which allows people to starve and go without the necessities of life and at the same time calls for the destruction of foodstuffs and raw material, in order to establish prices and restore profits. This is an attempt "to solve the paradox of poverty in the midst of plenty by removing the plenty," he said. Capitalism and the profit system are based upon an economy of scarcity, he said, declaring the Church stands for the Abundant Life and must, therefore, oppose and seek the end of such a system.

He stated that the N. R. A has failed to eliminate sweatshops and child labor, that the minimum wage tends to become the maximum, and that a premium has been put on mechanization of industry which will not aid employment. It is not the purpose of "so-called radicals to overthrow an order, but to establish an order out of the anarchy of capitalism."

Saying that we must establish the Kingdom of God, and that we believe He has a purpose which was revealed by His Son, Jesus Christ, whose revolutionary character made Him an outlaw, the Rev. Mr. Spofford declared that if the Church be true to Him, it must be of a revolutionary character.

The morning of April 18th was devoted to the annual meeting of the general committee of the Church Congress, which was followed by the Congress' corporate Communion in St. James' Church, Bishop Taft of Pennsylvania was the celebrant. Bishop Penick of North Carolina was the preacher. Bishop Penick spoke feelingly against war, urging clergymen to speak now and without mincing words on that subject. The Church must be loyal to Christ, who is the Prince of Peace, he said.

### Bishop Spencer Presented Pastoral Staff of First West Missouri Diocesan

KANSAS CITY, Mo.—While on a recent visit to St. Paul, Minn., Bishop Spencer was presented the pastoral staff of the first Bishop of the diocese of West Missouri (then the diocese of Kansas City), the Rt. Rev. Edward Robert Atwill, D.D. The staff was presented to the diocese by the Rev. Douglas Atwill, son of the late Bishop, and present rector of St. Clement's Church, St. Paul, in whose possession it was, and who made the presentation in behalf of the children of Bishop Atwill. Another son in holy orders is the Rev. John R. Atwill of the diocese of Los Angeles.

The staff was presented to Bishop Atwill by his clergy on the fifteenth anniversary of his consecration, October 14, 1905. It now bears the following inscription: "Presented to the diocese of West Missouri in loving memory of Edward Robert Atwill, first Bishop of West Missouri."

#### PROBLEM OF REUNION DISCUSSED

At the afternoon sessions, the Rev. Robert S. Chalmers, D.D., rector of Grace and St. Peter's Church, Baltimore, read a paper entitled, *In What Sense Do We Wish Christendom to Be Reunited and Is Unity of Organization Essential?*

Dr. Chalmers pointed out that the problem of re-union is a pressing one, but he felt we frequently mistake the nature of it. "The Church of God," he said, "was not, in the beginning, say, just after Pentecost, one; and then later on split up by human sin and self-will into many Churches. Our problem is not re-uniting separated Churches. The Catholic Church is now, as it has always been—one. The essential and real unity of the Church exists now, simply because it has never been destroyed. Our problem today is not to re-create unity, but to realize the existing unity in a living experience."

Because the unity of the Church is obscured by external divisions of her members, unity and uniformity are frequently confused. The sectarian principle, which, rather than Protestantism, is the real antithesis of Catholicism "involves the right of any group of Christians who are like-minded upon certain matters of more or less importance, to unite and organize a Church. They invite all those who feel drawn to their way of looking at the Christian religion to join with them. And . . . they are today more or less tolerant, except on one point. . . . The one point upon which they are apt to be intolerant is when they find any one Church claiming to be of divine origin, to have received a divine commission, and to be the one divinely authorized, even if not exclusive, channel through which sacramental Grace is ministered to men. . . .

"However, the Catholic view of the Church is 'that the essence of Christianity is the union of God and man through the mediation of the God-Man, Christ Jesus.'

They believe that the Church is a divine organism, rather than an organization. . . . And what we mean when we say that the Church is Catholic is not that it contains all men; still less that it is a kind of invisible super-Church comprehending all the various sects which today call themselves Christian. No—the Church is Catholic and has been Catholic from the very beginning because it is the Body of Christ, capable of ministering the grace needful for the salvation and sanctification of mankind.

In closing Dr. Chalmers said, "The Anglican Church has for some time been giving the world a certain leadership in the cause of unity. If it would concentrate its attention upon its own spiritual state, and seek as earnestly for sanctity, and work as faithfully for evangelism, as it now seeks to promote schemes for unity, the unity would come in spite of the schemes."

#### ILLS BLAMED ON LACK OF UNITY

The Rev. Theodore R. Ludlow, D.D., rector of the Church of the Holy Communion, South Orange, New Jersey, blamed the spread of Hitlerism and Communism upon the lack of union among the Churches. Said he, "If we do not achieve a fellowship of all Christian Churches, it will be forced on us by the spreading of Sovietism, Hitlerism, and materialism. People demand a unified ideal. If we do not give it to them Sovietism or Hitlerism will. Unity is essential as an outward and visible sign of our ability to accomplish Christ's purpose. Unity can come only under a great experience of fellowship and we are failing if we have a broken fellowship."

#### THE CHURCH AND SOCIAL CHANGE

What Is the Relation of the Christian Church to Social Change? was the topic for the evening meeting April 18th. "It Is Making a Vital Contribution" was the title of the paper read by the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service, National Council. He stated that the Christian Church is making a vital contribution to social change because it undertakes a positive, evolutionary, and loving drive toward that goal of social justice comprised under Christ's teaching of the Kingdom of God. The whole trend of the Church in social matters has been forward, according to Dr. Barnes. No liberal official stand of a Christian body on social issues of major importance has ever been repudiated. Positions fought for a decade ago can be assumed today. The "drive" of the Church toward social justice is especially noticeable in England where even government leaders are irked by the social stand the Church is taking.

The Church's reliance upon love as a constructive power, in obedience to Christ's command to "love thy neighbor as thyself," is a repudiation of the philosophy of force.

"The Kingdom of God is a social order to be achieved," said Dr. Barnes, "not an anti-social battle to be fought. Christians are called upon to hate oppression; they are not called upon to overcome it by hating the oppressor. . . .

"We are moving in the right direction, but all too slowly. The bishops are leading



us, the laymen are in the rear, and the clergy are somewhere in between. The social thinking of the House of Deputies must be brought up to the advanced level of the House of Bishops. While the pioneer work has been satisfactory, it is not enough for us merely to worship at the shrines of the social prophets of the generation just passed. Equally it is not enough for us to occupy today the social positions which they held then. If we do so, we are merely fighting a rear-guard action. As a matter of fact they would be the first ones to be dissatisfied with our merely holding on to the viewpoint which they achieved in their time. The allegiance to the generative power of love must be maintained. The positiveness of effort must be upheld. But most important of all the evolutionary process must not be allowed to stall."

He insisted that we must begin with Christian theology and proceed to think through its implications in social action. We need men of hot hearts and cool heads, for while passion is needed as a motivating power it is not needed as a technique of accomplishing results.

CHURCH'S LEADERSHIP DEPRECATED

The Rev. W. Spear Knebel, rector of St. Paul's Church, Woodside, Long Island, said that "the net influence of the Church has been to perpetuate existing institutions" and let the moral dynamic for change come from elsewhere, citing as an example the abolition of slavery, the progress of scientific knowledge, the emancipation of women, and struggles of the laboring class to raise its standard of living. "In each case," said the Rev. Mr. Knebel, "it has been the rôle of the Church first to oppose the change, then to adjust itself to it, and finally to claim the credit for it." Even with regard to war, he says, "the Church has stood for peace in time of peace. In wartime she has stood for war."

PROBLEMS OF MINISTRY DISCUSSED

The Problems of the Ministry were the subject for the morning discussions April 19th. The paper on Admission, written by Bishop Washburn, Coadjutor of Newark, who, because of a broken leg, was unable to attend, was read by the Rev. J. H. Titus of Long Island. Bishop Washburn emphasized the need for exercising every care in the admission of candidates. He cited a case study of 60 clergymen, 40 of whom are now active in the ministry, 12 are doing indifferent work, and 8 ought never to have been ordained. This brings up the matter of some essential qualifications which should be physical stamina, a well-trained mind, Christian character, and personality. Because the bishops must bear the greatest responsibility they should be extremely careful, but examining chaplains, the standing committee, and the rector of a parish must be equally strict in admitting candidates and "the assumption that the Church owes every ordained man a living whether he pulls his weight or not, is an utter falsity and must be fought."

PLACEMENT MAJOR PROBLEM

Placement, the paper prepared by the Rev. Bartelle H. Reinheimer, D.D., executive secretary of the Field Department of the National Council, and read by the

**Rectory Tea Service  
Put in Ash Barrel**

STATEN ISLAND, N. Y.—There was great excitement in St. Anne's parish on April 14th, when it was discovered that the silver tea service belonging to the rector, the Rev. Lefferd M. A. Haughwout, and Mrs. Haughwout had been lost. The tea service had been lent for a tea in the parish house on Friday, April 13th. After the tea, it was carefully placed in a basket in its wrappings. Some one put waste paper on top of the basket. The janitor, thinking there was nothing else in the basket, put it out on top of the ash barrel.

The loss was not discovered until Saturday afternoon. Fr. Haughwout and many others telephoned the city's disposal plant. The tea service was eventually found at the local incinerator. Not only is the service valuable in itself; it was one of Fr. and Mrs. Haughwout's wedding presents.

Rev. John W. Suter, Jr., secretary of the Congress, pointed out the seriousness of this major problem of the ministry. There is, of course, no problem for the man of superior gifts and abilities, but the conditions for the average priest are unsatisfactory and for the less than average distinctly discouraging. In many cases we are not making the best use of the knowledge available and in some cases we seem to be adopting "the horse-trading ethics of another generation."

Dr. Reinheimer said that ours is the only Church that does not control the placement of its clergy. He suggests an endowment fund similar to the Pension Fund and said that a successful placement plan would be a real economy to the Church. Some of the underlying conditions of the present situation are the facts that we have no complete and central knowledge of what the needs are, no complete history and qualifications of the clergy personnel, and a complete absence of any relation between the number and qualifications of the output of the seminaries and the need for clergy. Church-wide placement would reveal the lack of uniformity of employment standards and confirm the suspicion that the number of unemployed is less than the unemployable clergy.

Any real effort toward a placement system must proceed from the point of view of the clergy themselves as well as from the bishops and vestries. Coöperation and confidence would be of paramount necessity.

FAVORS BETTER RETIREMENT SYSTEM

Bishop Capers of West Texas, speaking upon Retirement, said that as the result of a questionnaire he had sent out, he felt sure the progress of the Church was not hampered by old age, but he did recommend a better and more effective retirement system. "The retirement of the bishops," said he, "is more necessary to the health of the Church than the retirement of ministers." The progress of the Church depends upon an effective system of calling, preparing, and placing its ministers

with retirement as an integral part of the system.

250 AT CONGRESS DINNER

At the Congress dinner held the evening of April 19th and attended by about two hundred and fifty persons, Clergyman, General Physician, and Psychiatrist: How Should They Work Together was the subject presented. The Rev. Percy C. Kammerer, Ph.D., headmaster of Avon Old Farms School, Avon, Conn., spoke for the Clergyman. He said that the clergyman has a very definite part to play in coöperation with the doctor and the psychiatrist but that certain fundamental readjustments are necessary both with reference to individuals and to the teaching of the Church as a whole, and that there can be little true coöperation while the clergy stick to tradition. Because of the tremendous demands made upon a clergyman he should hesitate to undertake the work of psychiatry along with his other work.

Dr. William Darrach, dean emeritus in residence and professor of Clinical Surgery at the College of Physicians and Surgeons, Columbia University, spoke upon the topic, The General Physician. Although there is as yet not enough evidence to give value, there is enough to make us know that there is something in the relation between medicine and religion, observed Dr. Darrach. He urged the keeping of careful written records of exact observations, and the use of the same methods which are applied to medicine in order that results may be known. Asserting that there was potential good in religious healing, he warned of the potential harm if it were done in ignorance.

Dr. H. Flanders Dunbar, a practising physician in New York City, and a member of the Medical and Psychiatric staffs at the Columbia University Medical Center, said that the responsibility for general health rested upon the clergyman, the general physician, and the psychiatrist. Believing that the body cannot be treated apart from the soul, she also stated that the clergyman is the only health officer welcome in homes before people know they are sick. Laymen must become interested in the mutual coöperation of the clergyman, the physician, and the psychiatrist before a change of attitude can be effected and the individual be treated as a whole.

PROTESTANT EMPHASIS DISCUSSED

The subjects for discussion the morning of April 20th were The Protestant Emphasis: Why We Need It, and The Catholic Emphasis: Why We Need It. The Rev. Ralph S. Meadowcroft, rector of Christ Church, Rye, N. Y., presented The Protestant Emphasis by first defining Protestantism as "a particular approach to the doctrinal truths and corporate experience of the Christian life." Believing that the fundamental difference between Protestantism and Catholicism lies in the manner in which saving grace is mediated to men, the Rev. Mr. Meadowcroft stated that "the Catholic tradition is the conception of grace mediated through the sacramental system of the Church. Protestantism, on the other hand, holds that grace is directly given to men and knows no limita-



tion of sacraments, or ministries or even Churches, but has only one limitation, the pre-determining will of God."

Assailing the attempts of Modernism to "strangle the divine impulse out of religion," and in its place give us "the substitute of a cheap moral optimism, which has long since revealed itself in all its bankruptcy," the speaker declared "the Protestant Renaissance has begun."

In commenting on the need for the Protestant emphasis today, he noted that it is a condition of the times to cover up the vision of God behind various ceremonies, rituals, and forms of approach, which produce a feeling of awe, mystery, and reverence which some people call religion. It is a task of Protestantism to set its face against such tendencies, for it brings man directly before the throne of God. "There is no human mediator, no priest," he said, "no service, not even a Church—man stands alone, very lonely and utterly naked of all help while God speaks to him face to face, as a man speaketh with his friend."

Stating that he believed that such things as saving men by beautiful churches, picturesque and reverent ceremonies, classroom methods of religious education, or even apostolic ministries have their place in the "accoutrement" of the Christian faith, yet he said he felt salvation of mankind depends upon the determinate foreknowledge of Almighty God.

Praising Protestantism for its efforts for social betterment and claiming the need for its emphasis today because of the necessity of adjusting the economic and social order to the spirit of Micah: that it may do justly, and love mercy, and walk humbly before God, the Rev. Mr. Meadowcroft then said, "In speaking of the need for the Protestant emphasis I do not mean to imply that the Catholic emphasis is not also needed. The very fact that we are members of the Episcopal Church, with its rich and twofold heritage, indicates that we do not believe the gospel of salvation to be the peculiar property of either Catholicism or Protestantism. Thank God the Church is, to quote Phillips Brooks, 'the roomiest Church in Christendom,' and can be enriched in her common life by all of us."

#### FR. HOFFMAN UPHOLDS CATHOLICISM

In defining tendencies of Protestantism and Catholicism, the Rev. William M. V. Hoffman, Jr., S.S.J.E., said, "Protestantism tends to exalt the individual rather than the Church; to avoid any but elementary doctrinal definitions; to encourage experimentation and diversity in forms of worship; to emphasize simplicity, scriptural origins, a direct and unmediated approach to God, morality rather than devotion. Catholicism tends to exalt the Church rather than the individuals composing it; to set forth authoritatively a fully integrated doctrinal system; to standardize worship in accordance with tradition; to set up as the normal approach to God a complete sacramental system functioning through a ministerial priesthood; to emphasize richness of devotional life, ritualistic worship, submission to moral and spiritual authority, distrust of private judgment."

## Greek Congregation Uses

### Historic Idaho Church

BOISE, IDAHO—The Greek congregation of Boise has been using St. Michael's Cathedral, but with the arrangement for regular monthly services with a resultant conflict with the Cathedral services, they have moved to Christ Church, which is the old St. Michael's, built in 1866, and the only church building founded by Bishop Tuttle when he came to his missionary district of Montana, Utah, Wyoming, and Idaho.

Fr. Stamatios Sarinikolas, of Pocatello, is the priest now in charge of the Orthodox congregations in Idaho. He came to Boise for the Easter Eucharist, the first to be held in Boise, and for many in the congregation, the first since they left Greece years ago. Archdeacon Stoy and Dean Rhea were present at the service.

While it is the fashion to applaud the fearlessness of Protestant scholarship, and the sincerity of Protestant theology unhampered by traditional orthodoxy; and while one must certainly admit the very real contributions made by fearless Protestant criticism, one must also admit "the jumble of philosophies, Christologies, and theologies, to which they have all led, and set that against the background of Catholic theology. . . . Freedom of thought is a good thing; freedom from thought is a bad thing; but best of all is a freedom which rests on disciplined thinking and a metaphysical basis which has stood the test of two thousand years."

Referring to beauty and its development as a value, Fr. Hoffman said that true Catholic saints have proclaimed that God made all things good, for the enjoyment and refreshment of men, but these good things have been used sparingly while the better thing—the companionship of God in the spirit—was sought. One encounters the paradox that freedom, divorced from a proper discipline to revelation and authority, comes under the bondage of confusion. This is well illustrated by the fact that, "the Catholic Church, while it provides a high and holy vocation for thousands of celibates, is still the champion of a sacramental and indissoluble marriage bond; whereas, among Protestants, who look askance at celibacy as unnatural, the situation in regard to divorce and successive marriages is unspeakable."

It is in regard to the art of worship that Catholicism captures that beauty which is an element of holiness. All that one can find of beauty is offered to God—architecture, music, symbolic ritual and ceremonial—the whole offering is Godward and not primarily for the enjoyment and edification of the worshippers.

Turning to the contributions to the ideal of goodness, one finds among Protestants very little definite and authoritative moral guidance. Too often man is encouraged to do what is right in his own eyes. On the other hand, the Catholic is offered definite and practical guidance in cases of conscience and moral problems.

Observing that "the Church knows nothing of two grades of disciples—ordinary Christians and saints: ordinary

Christians are the failures of the Christian Church"—Fr. Hoffman then pointed out the many more aids at the disposal of the Catholic Christian to help him in the attainment of that perfection which is our great vocation as disciples of Jesus Christ.

After contrasting a Protestant and a Catholic Christian, Fr. Hoffman concluded with the following, "Here are two types of Christians, both admirable, both sincere, both of them ornaments to the Church which produced them. No doubt they complement or supplement each other. The final judgment on such things rests with God alone. Yet there will always be those of us who feel that the Catholic emphasis in our holy religion must increase a thousandfold if the children of the next generation are to find those necessary means of grace and daily encouragement without which only the strongest souls can achieve a Christian character in a world which for the most part has turned away from the Crucified Son of God to the easier and less sacrificial religions of humanism or nationalism."

The Congress closed on that afternoon with a devotional address on Awareness of God, by the Rev. Donald B. Aldrich, D.D., rector of the Church of the Ascension, New York City. Awareness of God, he said, is common and possible to every one. We can start where we are and through our free choices on the Way of Jesus become aware of His indwelling within us. Jesus was the complete expression of God's good will because He was the response to it. His awareness of that Loving Will never left Him until God's seeking and man's response became One.

## Three Clergymen to Share

### In Award for Tolerance Tour

NEW YORK—Zeta Beta Tau fraternity, with national headquarters at 545 Fifth Avenue, announced that its annual medal to "the American who has done most for Jewry" in the preceding year would be awarded this year to three persons—a Presbyterian minister, a Roman Catholic priest, and a rabbi—who toured the country in the interests of religious tolerance.

They are the Rev. Everett R. Clinchy of New York, Father J. Elliott Ross of Charlottesville, Va., and Rabbi Morris S. Lazaron of Baltimore. As their tour, in which they visited 38 cities, was a joint enterprise, each will receive this year's award, known as the Gottheil Medal. The medal will be cast in triplicate, it was announced.

The announcement said that in the opinion of the committee the efforts of the three to promote a friendly understanding among Jews, Protestants, and Catholics in America had "proved an antidote to anti-Semitism in America."

## Dr. Randall Regains Health

CHICAGO—The Rev. Dr. Edwin J. Randall, diocesan secretary and superintendent of City Missions, who was forced to take an extended leave of absence because of ill health and has been in the Naperville Sanitarium for six months, has sufficiently regained his health that he expects to return to his home soon.



# Massachusetts' 150th Anniversary Observed

Great Service in Symphony Hall, Boston, Attended by 3,000 Persons; Five Choirs Sing

BOSTON—The 150th anniversary of the founding of the diocese of Massachusetts was marked by a great service in Symphony Hall here April 17th, the evening before the holding of the 149th annual diocesan convention. Officers of the diocese, members of the diocesan council, the standing committee, and the cathedral chapter sat upon the stage, at the back of which were massed choirs of five great churches.

Seated in a body in the hall were the clergy of the diocese, vested, forming part of a congregation of 3,000 persons. Taking part in this service over which Philip S. Parker, chancellor of the diocese, presided, were Bishop Babcock, Suffragan of Massachusetts, and the Rev. Frederic W. Fitts, chairman of the standing committee. Bishop Lawrence of Massachusetts, retired, and Prof. Joseph H. Beale, the speakers, each reviewed 75 years of diocesan history; Bishop Sherrill, diocesan, in his closing word before pronouncing the benediction, made the prayer that those gathered to commemorate the sacrifices of the leaders who had built the diocese and the Church might make those sacrifices of greater worth by remembering to live according to the word and will of God.

### TRIBUTE TO PURITANS

Professor Beale in his review of the first 75 years of diocesan life paid tribute to the Puritan Church within which, together with Calvinists and Radicals, was a moderate party from which came great accessions in number to the Episcopal Church. He said in substance, that this moderate faction, accepting the threefold authority of Bible, Church, and intellect, was composed, nevertheless, of Puritans, although their Puritanism was less a religion than a state of mind.

"The state they built and their principles are our state and our principles," he said. "We honor the Puritans, thank God for such an inheritance, and honor our Church the more that it largely derives from them."

One of the special items of interest brought out in Professor Beale's analysis of the early days is that the present organization of the General Convention into a House of Bishops and a House of Clerical and Lay Deputies is due to the wisdom and firmness of the early Church in Massachusetts.

### BISHOP LAWRENCE GIVES RECOLLECTIONS

Bishop Lawrence drew largely from his own recollections and experiences in describing the life of the diocese since 1859—a year marked, as he graphically detailed it, by three noteworthy events: the publishing of Darwin's *Origin of Species*, a token of the incoming of the age of science; the hanging of John Brown, token of an almost world-wide social revolution; and the

ordination of Phillips Brooks to the ministry, opening to our generation an education in thought and life.

### WOMEN'S WORK PRAISED

A tribute was paid to the contribution made by the women of Massachusetts: the first diocesan organization for women in the entire Church originated in the formation of the Dakota League in Emmanuel Church for the aid of Indians; and the general missionary work of the Church was reorganized at the General Convention meeting in Boston in 1877. The founders of three great women's projects were Massachusetts women: Miss Julia Emery of St. Mary's Church, Dorchester, the Woman's Auxiliary; Miss Edson of St. Anne's, Lowell, the Girls' Friendly Society; and Mrs. Richard Soule of the Church of Our Saviour, Brookline, the United Thank Offering. Mrs. Soule, the survivor of that early group, is a communicant of the Church of Our Saviour, Brookline, today.

In Bishop Lawrence's episcopate came the division of the diocese when Western Massachusetts was made independent. The first step toward that division was the creation of archdeaconries—to create a feeling of self-reliance on the part of those more distant from the center of administration, Boston. At last, after eight years of study, the division was made.

Bishop Lawrence uttered an earnest, short exhortation for an arousing to finer ideals, greater courage, and more complete consecration, and then passed on to pay tribute to those who had worked with him, in particular to Bishop Babcock, saying, "If this diocese has been unique in some respects, it has certainly been unique in this, the presence of such a suffragan bishop, consecrated among the first to that office and still with us, vigorous, loyal, and beloved." An affectionate tribute was paid also to Judge Parker, a great-grandson of the second Bishop of Massachusetts, and to Bishop Sherrill.

The anniversary observance was continued on the following night, April 18th, when at the dinner given by the Massachusetts Episcopalian Club, Dean Henry B. Washburn, D.D., of the Episcopal Theological School, reviewed the development of that seminary, and the Rev. Dr. Phillips E. Osgood, of Emmanuel Church, and Gordon Hutchins, of Concord, each spoke in detail of interesting phases of the Church in Massachusetts.

## Evergreen Rural Conference To Emphasize Ranch Life

DENVER, COLO.—A conference on rural work for clergy and lay workers in the provinces of the Northwest, Southwest, and the Pacific is to be held this year at Evergreen, July 16th to 27th, with special stress place on conditions of life in ranching areas. Among the well known leaders are Bishop Green, Bishop Ingle, Canon Douglas, and Mrs. E. T. Boyd, Colorado diocesan supervisor of work for the isolated.

The conference will be under the direction of the Rev. Goodrich R. Fenner, national secretary for rural work.

## AMERICAN CHURCH MONTHLY

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The Rev. Charles Carroll Edmunds, D.D., Editor

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**Editorial Comment**  
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**Does It Make Any Difference What I Believe?** John E. Gest  
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### Washington Convention Services Open May 15th

WASHINGTON, D. C.—The Bishop of Washington has sent out invitations to all vestrymen and to all officers of women's organizations throughout the diocese to attend in a body the pre-convention service in Epiphany Church on May 15th, when he delivers his annual address and his charge to the diocese. The convention proper opens on May 16th at 8 A.M., with corporate Communion in the cathedral, followed by a fellowship breakfast in Satterlee Hall, St. Alban's parish. A fellowship dinner will be held at 6 P.M., on May 16th, when the delegates will be the guests of Bishop Freeman.

Bishop Cook of Delaware and the Hon. W. R. Castle will be the speakers at the dinner.

### D. A. R. Officers, Delegates

#### Hear Bishop Freeman

WASHINGTON, D. C.—"Keep the stream of social life unpoluted, lest our youth catch some infection and destroy the moral sense of the nation. Guard the institutions of religion and preserve the American home." This was the exhortation of the Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., in his sermon before the officers and delegates of the Daughters of the American Revolution, which met in Washington April 16th to 20th. The President-General, Mrs. R. M. Magna, members of her board, and hundreds of delegates to the D. A. R. Congress attended Evensong in the great choir of the National Cathedral by special invitation on the 15th. Bishop Freeman was also one of the special speakers who extended greetings to the D. A. R. Congress at its official opening in Constitution Hall.

### Jamestown, N. Y., Church to

#### Observe Centennial May 5th

JAMESTOWN, N. Y.—St. Luke's Church, this city, will celebrate the 100th anniversary of the organization of that parish on May 5th and 6th this year. The celebration will consist of special services and a parish gathering.

St. Luke's was organized and the first vestry elected May 5, 1834. During this time St. Luke's has had three different church buildings on the same lot. The first which was a wooden structure was burned and the second was torn down to give place to the present church building, the gift of James Prendergast.

During the hundred years St. Luke's has always held a leading place in the community and her communicant list now numbers more than 1,200 people.

#### Gives Illustrated Lecture

NUTLEY, N. J.—The Mountain Missions of the South was the topic of an illustrated lecture by the Rev. Charles B. Ackley at a district meeting of the Woman's Auxiliary, held at Grace Church, Nutley, the Rev. Charles P. Tinker, D.D., rector, on April 16th.

### Mite Box Service

#### Takes Place April 28th At Buffalo Cathedral

BUFFALO, N. Y.—The annual presentation of the mite box offerings of the Niagara Frontier Deanery together with the presentations of the Bishop's Awards takes place in St. Paul's Cathedral on April 28th. This year instead of having one diocesan meeting each deanery is presenting its own awards at a time when the children who make up the Deanery can be present. The Bishop's Award is given for original work presented by the children of the Church schools all over the diocese in subjects assigned by the department of religious education.

#### Oxford Group Visits Albany

ALBANY—Representatives of the Oxford Group, under the leadership of the Rev. Samuel M. Shoemaker and including ten of his associates, visited Albany at the invitation of the Rt. Rev. G. Ashton Oldham, D.D., holding a public service in the guild house of the Cathedral of All Saints, April 15th. Nearly four hundred persons from the Anglican and other churches of the vicinity attended the meeting, some of them coming from places many miles distant.

Fifty clergymen of the various churches from Albany and surrounding towns attended a meeting on Monday morning held for the clergy only.

#### Bishop Confirms 118 at Toronto

TORONTO—One hundred and eighteen candidates were presented for confirmation to the Bishop of Toronto on Easter Day by the Rev. W. G. Nicholson, vicar of St. Clement's Church, Toronto.

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# New York Mission Home Lists Progress

Harry Payne Bingham Estate at  
West Park Completes First Ten  
Months' Activities

(See cover illustration)

NEW YORK—An impressive report of the first ten months' accomplishments at Wiltwyck, the estate at West Park, recently presented through Bishop Manning by Harry Payne Bingham, is announced by the New York City Mission Society.

This great estate of over 475 acres on the west shore of the Hudson, with its more than twenty buildings, is being developed by the City Mission Society as a country center for unemployed men and boys. There are four departments in the institution, namely: Work Relief, Work Training, Convalescent Care, and Fresh Air Camps.

While the work of equipping buildings and grounds for these various activities has not been completed, according to the superintendent, the Rev. Dr. L. Ernest Sunderland, it is being carried forward to a point where a daily average of 200 persons during winter months and 500 in the summer can be taken care of. Last summer, during July and August, in the work groups and in two Fresh Air camps there was a daily average of 300 men and boys. A daily population in recent weeks in the work units and the Convalescent Department has averaged 125. Since the first of July more than 1,200 different men and boys have been taken in.

When this estate was accepted, Dr. Sunderland continues in his report, it had been idle for twelve years. While its buildings were in good condition, for the most part, there were certain adaptations necessary for dormitory purposes; certain repairs to be made in electricity and plumbing; and much to be done in gardens, farmland, and park. Early in May a group of unemployed men and boys, then being aided through the Social Service Department of the City Mission Society, were sent to West Park to assist in getting the buildings into condition, to start the gardens, and to put the grounds in shape. A little later, men of various trades and boys who had never worked before were sent up to work under the direction of those in the earlier group. Many of these men, skilled in various trades, had been out of work for a long time; many were physically weakened from months of privation. Practically all of them were from fine families which, before the depression, had not known poverty or despair.

"But in these beautiful surroundings," says the report, "with the healing of the open air, together with regular feeding, it required only a short time for their physical condition to improve, and the satisfaction of having work to do once more brought the enthusiasm and mental 'lift' which gave to the projects the zest of a veritable adventure. . . .

"The mansion of the estate provided a huge room for a chapel of reverent and

churchly atmosphere. Its marble arches and pillars, gold ceilings and oak-paneled walls, with French windows looking out over the Hudson and the hills beyond, required only the installation of 200 chairs and a brown oak altar, built by one of the men, to achieve an appropriate setting for worship. . . .

"Outside in an open space, encircled by lofty trees, a stone altar and wooden cross were erected by some of the older boys, where outdoor services were held."

Because a large number of the buildings are heated, a convalescent department has been established and another group of older unemployed boys and men have been taken in for training in various trades and locations in which they are interested.

The City Mission Society has maintained convalescent care for women and children for a number of years, but with the department at West Park it will now be possible to care for convalescents of any age or either sex.

From County Down, Ireland

NEW YORK—From Downpatrick, County Down, Ireland, comes word of the new stone church for which an appeal was made, as may be remembered, in 1932, to commemorate the fifteen hundredth anniversary of St. Patrick's coming to Ireland in 432. The new church has a steeply pitched roof and a slender round tower, in the spirit of church architecture existing in Ireland between the fourth and fifteenth centuries. It is known as Saul parish church.

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## Special Days Named For Intercessions

Period Before Pentecost Time of  
Prayer on Behalf of Christian  
Unity

NEW YORK—As the eight days before Pentecost since 1920 have been regarded by the Continuation Committee of the World Conference on Faith and Order as a special time for prayer on behalf of Christian Unity, the following suggestions toward the use of that time this year are herewith presented:

(1) That on Sunday, May 13th, clergy and ministers call the attention of their congregations to the duty of praying for the reunion of Christendom.

(2) That they then ask the members of their congregations to make earnest intercession for this object in their daily prayers during the coming week.

(3) That at some time during the week a service of Intercession for the Reunion of Christendom be held, arranged as best fits the local circumstances in each place.

It is hoped that in this week of prayer all may be inspired by the realization that they are bound to one another in a world-wide fellowship.

### Play First International Match Game of Women's Lacrosse at Garden City

GARDEN CITY, L. I., N. Y.—The United States Women's Lacrosse Association chose the sport field of the Cathedral School of St. Mary in Garden City as the site for the first international exhibition match of women's lacrosse ever to be played in the metropolitan area. St. Mary's was selected for this honor because of its pioneer work in encouraging the women's lacrosse movement among girls' schools and colleges of the country during the past three years. It was among the first women's institutions to include lacrosse on its regular athletic schedule. On the school's athletic staff is not only Miss Katherine McLane, treasurer of the United States Women's Lacrosse Association, but also Miss Gretchen Schuyler, recently elected president of the Westchester Lacrosse Association.

### Assyrian Plans Further Translations

CHICAGO—The Rev. George A. Lamsa, native Assyrian who recently published a new translation of the Four Gospels, arrived in Chicago the week of April 8th to confer with University of Chicago officials relative to a further translation which he is planning of the Old Testament. Mr. Lamsa, who formerly was employed by the National Council in connection with Assyrian work, said his new translation will require about five years to complete.

## Rochester, N.Y., Parishes Planning Sermon Series

ROCHESTER, N. Y.—At the instigation of the Rev. Dr. Charles C. W. Carver, rector of Christ Church parish, East Avenue, a series of Sunday evening sermons in the interest of the Church-Wide Endeavor is being conducted by the Anglican rectors of Rochester and vicinity.

The opening sermon of the series was given April 8th by the Rev. Shirley C. Hughson, superior of the Order of the Holy Cross, who spoke on the Church in the Purpose of God. The second visitor was the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service of the National Council. He spoke on the Church and Society. The Church and Evangelism was the theme of the Rev. Frederick T. Henstridge, rector of Grace Church, Elmira, and member of the committee of the College of Preachers.

On April 29th the Rev. Frank Gavin, Ph.D., professor of Ecclesiastical History at the General Theological Seminary, New York City, will speak on the Church and the Bible.

Another distinguished visitor will be the Rev. John Rathbone Oliver, M.D., well known writer, physician, lecturer, and priest of the Church. He will discuss the Church and Christian Worship. May 13th the Rev. William M. V. Hoffman, Jr., Society of St. John the Evangelist, will close the series by an address on the Spirit at Work in the Kingdom.

These services are being given in response to the appeal of Bishop Perry that a particular effort be launched in 1934 to make better known to the people the great purpose of God in the world.

### Canadian Rector Resigns; Accepts European Post

TORONTO—The Rev. F. J. Ison, rector of St. Mary's Church, Brandon, Man., has placed his resignation in the Bishop's hands. He has received an appointment in Europe and will probably be leaving Canada the end of this month. He will hold a joint pastorate of the Anglican, the Dutch Reformed, and German Lutheran Churches, with headquarters at Dordrecht.

### Memorial Windows Dedicated

WATERTOWN, N. Y.—On Easter Day the Rev. D. D. Douglas, rector of the Church of the Redeemer, this city, dedicated two memorial windows in the sanctuary of the church. The windows are of St. Mark and St. Luke. Two others to complete the set of the four evangelists will be erected at a later date. The windows were made by the Haskins Studio of Rochester.

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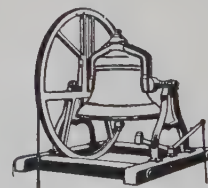
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## Churchmen Conduct Tours to Aid Parish

Thousands of People Visit Old  
Historic Homes of Georgetown  
Community

WASHINGTON, D. C.—Old St. John's Church, Georgetown, the Rev. Bland Tucker, rector, recently resorted to a unique method of raising funds for the parish, when members of the church conducted tours for two days to the old historic homes of the community. Thousands of people visited a score of these old houses which have been restored and furnished in the spirit of the earliest days of the Republic. Some of these homes were built in the village on the banks of the Potomac river, formerly known as George Town, before even the site of the nation's capital had been chosen. One of the homes visited was pointed out as having been visited by Lafayette more than a hundred years back.

## Bishop Davis New President Of Buffalo Council of Churches

BUFFALO, N. Y.—At the twenty-first annual meeting of the Buffalo Council of Churches the Rt. Rev. Cameron J. Davis, D.D., was elected president of the Council and George Ballachey, a member and vestryman of St. Paul's Cathedral, was elected third vice-president.

In accepting the presidency Bishop Davis said: "There never was a time when the world was so disintegrated and in need of united Christian leadership. The religious forces should get together and express their views in one unanimous voice."

The Rev. John Vollenweider, whose resignation as executive secretary was made necessary by financial conditions, paid a tribute to Bishop Davis for his previous work on the Council.

## Uniting of Two Sacramento Parishes Aids Church Work

SACRAMENTO—"Larger congregations, keener interest, deeper loyalty, and greater activity," said Bishop Porter to the executive council of the diocese, at its recent meeting, "are evidence of the wisdom of the union of our two largest parishes in Sacramento."

The new Christ Church Cathedral, the union of the old St. Paul's Church and Trinity Cathedral, has already strengthened the Church work in Sacramento.

Dean Bartlam will be missed from his place in the new work and for the time being Dean Hermitage is carrying on alone.

## Long Island Young People's Conference at Wading River

BROOKLYN—The annual conference for young people of this diocese will be held as last year at Wading River. The dates are July 8th to 14th.

## Changes in 1934 Production Of Passion Play Deferred

LONDON—The *Daily Telegraph* reports that the villagers of Oberammergau were confronted with a demand for radical changes in this year's production of the Passion Play. It was to be brought into line with the Nazi conception of Christianity, with a Nordic Christ. Pressure from many English and other tourist associations has, however, led to the "reform" being put off to some future time.

## Three Faiths Unite in Movement to Prevent War

FRAMINGHAM, MASS.—A unique movement for the prevention of war has just been organized here by Protestant, Catholic, and Jewish organizations acting in unison.

The movement differs from other peace efforts in that the organizations represent many points of view regarding the question as to how peace can be best maintained. Representatives of the groups have, however, come together in agreement of two points: first, the hope is generally expressed that the United States will never be drawn into any war; secondly, the organizations desire to inform themselves as to what means, other than fighting, exist for the settlement of disputes between nations.

In furtherance of these aims the organizations have decided to present jointly to the people of Framingham unbiased, non-political opportunities for educating themselves regarding the strength, weaknesses, and future possibilities of such institutions as already exist: the League of Nations, the World Court, the Kellogg Peace Pact, and other existing bonds of coöperation, such as international, fraternal, commercial, cultural, and religious societies. A series of public lectures on these questions has been arranged.

## Church Active in Mill District of Augusta, Ga.

AUGUSTA, GA.—When fifteen were confirmed at Christ Church by Bishop Reese on a recent Sunday, chairs in the aisles were required to seat the congregation. Christ Church is located in the mill district of Augusta. The Rev. Jackson H. Harris is vicar and Deaconess Ruth Bylesby is in charge of the social service and educational work of the mission.

So interested did the congregation become in the Lenten Bible studies that the vicar has been asked to continue the studies.

## Plans Series of Sermons

AUGUSTA, GA.—The vicar of St. Mary's Church (colored), the Rev. Charles H. Dukes, feels sure that the Church-Wide Endeavor has been a means of spiritual awakening among his people. He is to begin soon a series of sermons on the purpose of God in the world. The enrolment cards have been signed and turned in almost 100 per cent.

## Canadian Institutions Receive Bequests

TORONTO—The Western Canada Sunday School Caravan Fund and the Arctic Mission each receive a bequest of \$10,000 under the will of the late Miss Helen Shipstone of Nottingham, England. Out of the estate a sum of \$1,000 is also provided for the Salvation Army to assist in sending boys and girls to Canada.

## The Bishop White Prayer Book Society

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## "Hobart Plan" Approved For Geneva, N. Y., Colleges

**Aims to Increase Efficiency by Eliminating  
Long Breaks Within Semesters**

GENEVA, N. Y.—Final approval of the "Hobart Plan" for revising the college calendar year, and announcement that Hobart and William Smith Colleges would operate under the new schedule during the college year 1934-35, was made by President Murray Bartlett of Hobart College April 19th. Adoption of the plan resulted from a two year study of the proposal and followed close upon receipt of expressions of approval from educational leaders everywhere.

Under the "Hobart Plan," sponsored by Dean Milton Haight Turk, Hobart and William Smith Colleges will open next year sometime within the week immediately following Labor Day and will continue in session, with only a short break at Thanksgiving time, until December 22d when the first semester will be concluded. There will follow an extended vacation of from three to four weeks, after which the second semester will begin. This semester will also run without any prolonged breaks until late in May when it will be concluded by Commencement.

### Improvements at Hallowell, Me., Church

HALLOWELL, ME.—Six office lights have been given to St. Matthew's Church in memory of Mrs. Lucy Manning Austin. The Rev. J. H. Bessom has installed a new altar and made improvements within the sanctuary.

## Aged Churchwoman in the Transvaal Makes Altar Frontal for Her Parish

TRANSSVAAL, S. AFRICA—A Churchwoman, aged 82, who lives here in the Transvaal, has just made and presented to her new church an altar frontal embroidered with silk spun by silkworms raised on her own farm.

## Few South Florida Colored Missions Remain Open

ORLANDO, FLA.—Funds received through the National Council enabled some of the Negro missions in South Florida to remain open which would certainly have had to close otherwise, so desperately hard have conditions been among the Negroes there, but there were more baptisms and confirmations last year than in any year previous. Bishop Wing says, "I doubt if a more promising field of missionary activity could be found."

### Dr. Ray Observes Eleventh Anniversary

NEW YORK—The Rev. J. H. Randolph Ray, D.D., observed the eleventh anniversary of his rectorship of the Church of the Transfiguration on April 8th. Bishop Perry was the preacher. Dr. Ray, in welcoming Bishop Perry, took occasion to thank the parish for its loyal support of him and for its many kindnesses to him in the past eleven years. Before beginning his sermon, Bishop Perry extended his congratulations to Dr. Ray and to the parish.

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Edited by Frank Gavin

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These papers, originally published in THE LIVING CHURCH, present an application of the faith and practice of Liberal Anglo-Catholicism to many phases of modern life and thought. The writers are well known clergy and educators, each a recognized authority on his subject.

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"THE DAWNING" Kamen-Hyde Park Studio, Chicago

Pageant of the Easter Gospel presented recently at the Church of the Redeemer, Chicago. Participants were members of the vestry, the choir, and various parish organizations, many of them elderly persons, prominent in Chicago affairs. The pageant was built entirely around the words of the Holy Scripture.



## Corporation Plans Survey of Nation

Questionnaire Asks About Changes  
in Trends of Business and Causes  
and Effects

NEW YORK—A survey of national economic and business conditions, undertaken by the Church Life Insurance Corporation, of which William Fellowes Morgan is president and J. Pierpont Morgan is treasurer, was initiated April 16th with the mailing of a questionnaire to 700 leading laymen, clergy, and officials of the Church throughout the country.

The questions asked cover recent changes in the trends of business and opinions as to the causes of the change, the names of the specific industries which are advancing or lagging in various sections being requested. The questionnaire also asks what permanent effects prolonged unemployment has left upon the country, and what, in the opinion of the answerer, is the principal obstacle remaining to complete recovery.

Among the men receiving the questionnaire are Nicholas Murray Butler, Stephen Baker, the Rt. Rev. William T. Manning, D.D., Frank L. Polk, George W. Wickersham, William W. Atterbury, William H. Crocker, and Daniel Willard.

## Second-Hand Furniture Sought By N. Y. Goodwill Industries

NEW YORK—One sign that times are improving a little is the increased demand for second-hand furniture at the Goodwill Industries of the City Mission Society. Families that had lost not only their homes but also their household possessions in the depression, able now to establish homes again, have come to the Goodwill Stores to get furniture. In many cases, it is given outright; in a few instances, people can pay a nominal price. The Industries report that they have given away or sold more than double the amount of second-hand furniture this year than last.

Friends of the Goodwill Industries supply the old furniture. It is repaired in the Goodwill Shops, the work giving employment to many persons who can get no other work. These workers are paid in money. Although 43,671 sales of furniture and second-hand clothing were made to individuals in the year past, the amount received was not enough to pay the workers. Contributions from friends of the Industries were needed.

Donated clothing is put in thorough repair before it is given away or sold. Miss Frances C. Ford, director of the Industries, states that every article sent has been used. "Even those who have a little money," she says, "have not enough to buy new things. Donations of old furniture and clothes help by giving work, first of all. Then they help by meeting the needs of those with little money."

## Provincial Graduate School Completes Its Program

BRONXVILLE, N. Y.—The Provincial Graduate Summer School to be held at Sarah Lawrence College, June 30th to July 7th, has announced its completed program.

Five courses will be given. Mrs. C. M. Hunt, chairman of the Art League of New York, will give a course on "Experience Through the Visual Arts," for beginners; and a course on "Comparative Symbolism" for advanced students. The Rev. Frank Gavin will give a course on "Heart and Head in the Service of God," especially for clergy and others who desire training in the approach to individuals in matters of personal religion. The Rev. Samuel Tyler, D.D., of St. Paul's Cathedral, Boston, Mass., will give a course on "The Parish as a Social Force." A course on "Creative Teaching" will be given by Dr.

Hopkins of the Lincoln School, New York City; Miss Gertrude Schultz, chairman of the Interdenominational Mission Committee, will give a course on "Orientals in Japan and America," primarily for leaders in mission study classes.

Officers of the school are: Bishop Oldham of Albany, president and pastor; Fr. Gavin, assistant pastor; the Rev. Charles H. Boynton, D.D., of the Chapel of the Intercession, secretary; C. Alfred Burhorne, treasurer; Mrs. Earl Harding, hostess. The president of Sarah Lawrence is Miss Constance Warren. The rector of Christ Church, who will assist the officers, is the Rev. Harold F. Hohly.

Attendance is limited to 100. The quota for a diocese is eleven.

### Abilene, Kans., Parish Gets Organ

ABILENE, KANS.—A new organ has been installed in St. John's Church here. The Rev. J. Chillington is rector.

## Church Services

### Illinois

#### Church of the Ascension, Chicago

1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOFF, Rector  
Sunday Masses 8:00, 9:15, 11:00 A.M., and  
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### Massachusetts

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sunday Masses: 7:30, 9:30, and 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8, Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### New Jersey

#### All Saints' Church, Atlantic City

8 So. Chelsea Avenue  
REV. LANSING G. PUTMAN, Rector  
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.  
Tuesdays, Thursdays, Fridays, and Holy Days.

### New York

#### Cathedral of St. John the Divine,

Cathedral Heights  
New York City

Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.  
Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

#### Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues  
(Served by the Cowley Fathers)  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass). Evensong, with Address and Benediction, 6 P.M.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

### New York—Continued

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 10, and 11 A.M., 4 P.M.  
Noonday Services Daily (except Saturday), 12:20.

#### Holy Cross Church, New York

Avenue C between 3d and 4th Streets  
Sunday Masses 8:00 and 10:00 A.M.  
Confessions: Saturdays 7-8:30 P.M.; Sunday morning 7:30.

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street  
REV. G. P. T. SARGENT, D.D., Rector  
8 A.M. Holy Communion.  
11 A.M. Morning Service and Sermon.  
4 P.M. Evensong, Special Music.  
Junior Congregation, 9:30, 11 A.M., 4 P.M.  
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

#### St. James' Church, New York

Madison Avenue and 71st Street  
THE REV. H. W. B. DONEGAN  
THE REV. JAMES V. KNAFF  
Sundays: 8 A.M., 11 A.M., 8 P.M.  
Wednesdays, Thursdays, and Holy Days, 12 M.  
Fridays, 5:15 P.M.

### Pennsylvania

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.  
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.  
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

### Wisconsin

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
VERY REV. ARCHIE I. DRAKE, Dean  
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).  
Weekday Mass, 7 A.M. Thurs., 6:45 and 9:30.  
Confessions: Saturdays, 4:30-5:15, 7:15, 8:15.



## Anking Reports Gain In Contributions

### Progress Made in Mission Field De- spite Hardships; Chinese Clergy Take Cut of Five Per Cent

**A**NKING, CHINA—In spite of cuts the work in the district of Anking has gone on with energy, and progress has been made. The most difficult cuts to contemplate are those regarding large group welfare: items such as Summer School for Teachers; scholarships for St. John's and Boone; Church Literature Committee; Hospital and Boarding Schools.

The amount received from local sources, such as general contributions, school and hospital fees, is \$7,200 in excess of the amount received from the National Council for evangelistic, medical, and educational work.

The Chinese clergy have voluntarily taken an additional 5 per cent cut on salaries to help toward the deficit.

There is a most remarkable increase in contributions. Last year we gave \$8,794.44 which was the largest total to date. This year the total is \$11,894.82, an increase of \$3,100.38.

Last year the number of pupils in primary schools was 1,510 as compared with 2,252 at present, an increase of 742.

There is a lively interest in mass education and the Chinese Christians at St. Lioba's Church, Wuhu, are teaching daily classes in the Thousand Character Readers to a group of women in the True Light Industrial Work. Night classes are also held at the Ricsha Shelter at our front gate, with informal instruction in Christian teaching and living.

### Twenty Chicago Choirs

#### Join in Annual Concert

CHICAGO—Six hundred choristers from twenty churches of Chicago and suburbs participated in the second annual concert April 22d. A unique program, reviewing the history of Church music through the ages, was prepared.

Roger Tuttle of St. Bartholomew's Church, president of the Diocesan Choirmasters' Association, directed the concert. Stanley Martin, organist and choir director of St. Mark's, Evanston, presided at the organ; Robert Birch, Church of Redeemer, and James F. Miller, Trinity Church, were at the pianos.

Mason Slade, All Saints' Church, gave an organ recital preceding the concert proper.

### Holyrood, New York, Has Anniversaries

NEW YORK—Holyrood Church, Fort Washington avenue at 179th street, observed a double anniversary recently: the 41st year of the founding of the congregation and the 39th of the opening of the first church building.

## Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
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- Minimum price, \$1.00.
- No time, space, or cash discounts on classified advertising.

## ANNOUNCEMENTS

### Died

IGLEHART—Entered into life eternal, "early, when it was yet dark," on Wednesday in Easter week, April 4th, THOMAS SELLMAN IGLEHART, Jr., of All Hallows' parish, Davidsonville, Maryland.

"Grant rest unto all who have fallen asleep in holiness."

LAWRENCE—In happy grateful memory of ANNE LAWRENCE who entered into life eternal at sunset, on April 23, 1922, in Washington, D. C.

## ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

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## BOARDING—Continued

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SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

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# Metropolitan Platon, Russian Prelate, Dies

(Continued from page 827)

Patriarch Tikhon in 1922, had declared itself independent.

When the Metropolitan Platon received his appointment from the Patriarch, he maintained his seat of authority at the Cathedral of St. Nicholas, New York. Archbishop Kedrovsky brought suit against him, and after long litigation obtained custody of the cathedral in 1926.

## AIDED BY EPISCOPAL CHURCH

Trinity parish several months later turned over to Archbishop Platon and the thousands of Russians who remained faithful to him half of St. Augustine's Chapel for a Russian cathedral. Trinity took the step under the guidance of the late Rev. Dr. Caleb R. Stetson, rector, and with the full approval of Bishop Manning of New York.

Bishop Manning supported the Metropolitan Platon from the first and said that most Russians in this country were loyal to him. This assertion was repeated after the death of the Metropolitan by his followers. They said only a few parishes acknowledged the jurisdiction of his opponent, Archbishop Kedrovsky, before the latter's death March 16th, and that 250 parishes, with more than 300,000 parishioners, in the United States, Canada, and Alaska, were loyal to the Metropolitan Platon.

## PLATON'S LIFE

Platon Rojdestvensky was born in 1866 in a little village of Central Russia, his father being a priest of the Russian Orthodox Church. At the age of 20, following his marriage, Platon was ordained and became the pastor of a village church. When he was 28 his wife died and Platon went to Kieff, where he studied in the great Academy. Upon his graduation from there he became a monk and a professor in the Academy.

In 1902, Platon was made a bishop and became the dean of the Kieff theological seminary. Six years later he was selected as a representative to the Duma, and the following year he was sent to America to be in charge of the Russian archdiocese. He was in New York for seven years, and then was recalled to Russia to become Bishop of Kishineff. He was later made the Exarch of Georgia, and in 1917, with the general approval of the Russian clergy, he was appointed the President of the All-Russian Holy Synod, the ruling body of this Church of over a hundred million. When the revolution came, and the Czar was deposed, the Church, led by this Exarch, brought together for the first time in 200 years the great Sobor or council. Most, if not all, the Russian dioceses were represented in that Sobor, including the diocese of North America. Immediately after the election of Archbishop Tikhon as Metropolitan of Moscow, Platon was elected one of the five Metropolitans of the Russian Church; his title was Metropolitan of Odessa and Kherson.

In 1919 he came to America on a visit, and attended the General Convention of

the Episcopal Church in Detroit. While he was on his way back to Russia the Bolsheviks took Odessa, and it was impossible to return.

## FOUGHT PERSECUTION OF JEWS

Platon was one of the great men of the Russian Church who fought bravely against the persecution of the Jewish people. As a young bishop, in his ecclesiastical vestments, he went out into the streets and ordered the mob, at the risk of his own life, to stop immediately the bloodshed and plunder. Years later, as Archbishop of Kishineff, he stopped the pogroms there in 1915 and prevented the possibility of their development by drastic measures.

During the war, the Russian Church in America was cut off from its annual subsidy from Russia of \$100,000. Then came unfortunate mismanagement of the finances of the Russian Church here. In 1922 Platon was sent here to investigate matters, and as a result of his investigations Platon was made the ruling bishop of the archdiocese of North America in 1922. He had a terrific task to restore order, and to win back the confidence of the people. He transferred the seminary in New York to the Russian Cathedral. The Rev. C. Thorley Bridgeman, then assistant secretary of the Foreign Born Americans Division of the Episcopal Church, taught at the Russian Seminary in that year, and the Y. M. C. A. gave part of its surplus war funds to the upkeep of that institution, and also to the republishing of the English translation of the Russian Liturgy. When forced to give up this help the seminary was closed.

Since 1927 Metropolitan Platon has, through the courtesy of Trinity parish, used a part of St. Augustine's Chapel on Houston street, as his cathedral, and from there he administered the affairs of the Russian parishes in this country acknowledging his jurisdiction.

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